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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, APRIL 2, 1842. VOL. XXI.—NO. 14

RELIGIOUS MISCELLANY.

For the Register and Observer.

CHURCH PSALMODY.

Messrs. Editors,—Permit me to reply to a communication of S. W. in your paper of the 12 March, noticing some remarks of mine in a former number, relative to Sacred Psalmody.

Knowing that there are two sides, at least, to almost every thing, it was my intention, by the expression of my own views and feelings, to present a subject, deemed by many of great importance, to the consideration of the public, and especially of S. W. who (though at that time unknown to me) seemed, from the specimen alluded to, well qualified to adapt the accent of the words to the accent of the tune. No '*series*' of hymns was referred to, nor was your correspondent treated otherwise than respectfully in my allusion to a single Hymn. The remarks, though 'hasty,' were the result of long observation, and frequent reflection. My ears had been often annoyed by the evil complained of; and I had sometimes borne a part in conversation on the subject. It is true the public had never been asked to listen to the expression of my views; but it did not occur to me that my time had therefore gone by. It was my intention to use language that could not create excitement—but which should rather lead to calm consideration, and induce the expression of the same, or other views, by any one who might feel the ability and the inclination to discuss the subject.

Whatever may have been the feelings occasioned by the spirit in which your correspondent has thought it his duty to notice me, they are dismissed, and will not willingly be suffered to have any agency in this reply any further than a just self-respect may require; and this, not merely for my own good, but also because the public read, with more interest, and greater pleasure, a discussion, on any subject, which appears to have, for its object, the merits of its subject matter, and in which neither of the parties manifests a desire to show up his antagonist.

The evil intended to be noticed was that in most, if not all our Churches, the Hymn Books and Singing Books in use are so at variance in regard to *accent*, that it is next to impossible to find a tune adapted to the hymn. There are such variations from the rule that should regulate the measure, that the first verse is suited to one tune, the second to another, and some, very often, to no tune at all. For the few hymn books which have been examined, little has been done to remove the evil. Something was done towards it by Messrs. Lowell Mason and David Greene, in their Collection published in 1831; perhaps as much as could be done at once. Perfection cannot be attained in a day, nor ever. But there is always the greatest improvement, where perfection is the aim. Many old Psalms and Hymns, from the power of association, and early habits of veneration, though far from being correct versification, are still such favorites with many, that it may be best to preserve them for the gratification of the present generation. If so, they might be put by themselves, in the book, under some appropriate title; and tunes, as already existing, or as newly arranged as to accent, or composed for the purpose, might also be placed together in the Singing Book. The leader of the Choir, by having the regular, and the irregular words and tunes, in separate places, would be able easily to adapt the one to the other. If S. W. is understood, he would like such an arrangement; and, so far as it concerns the poetry, he has given evidence of his ability to undertake it. If he should not approve of alterations in the notes for the sake of accent, he is respectfully referred to the eighth edition of the Handel and Haydn Collection, page 24, where he will find his favorite tune, Arundel, newly arranged to *my* entire satisfaction.

Your correspondent seems to differ from me principally, if not solely, in the matter of *taste*, and in the *definitions* given of certain metres. With great respect for his taste, I cannot obey the call to surrender my own. A difference in taste, especially as to the style of music and poetry, is nothing new, even among those who are esteemed competent judges; and it does not therefore become me to speak harshly of others. The best poets have differed widely. One gives us his verse in regular measure, strictly (beautifully, if I may say so) adhering to the rule of its construction; another violates it in almost every line. And yet both have their admirers among those of reputed good taste. To my feelings, the first is much the most pleasing, and it is a consolation that S. W. admits that 'four or five stanzas' (the common length of a Hymn)' without any mixture of trochees or spondees may be, indeed, unexceptionable, especially as a great proportion of our Psalm tunes are strictly Iambic.' He proceeds however to express his preference for 'regular variations.' This shall be no matter of difference, if he will unite in some feasible mode of adapting such hymns to the music in our Churches. What he has done to effect the object, or has attempted to do, either by publications or 'experiment,' during 'a quarter of a century' is unknown to me. It may be much. But it is not denied that there is much yet to be done; and it does not seem that a hymn, well adapted to a particular tune, published occasionally in a newspaper, will be likely to produce much effect on our Church Psalmody.

The 'definition' the ubiquity of whose birth is an object of such anxious inquiry, was that Long, Common, and Short Metres 'should be composed of short and long syllables alternately.' It was not thought best to use technical terms, but it is agreed that the definition applies to strict *Iambic* measure. Now how far exceptions to, or 'variations' from the rule are allowable is not for me or any one to give a conclusive judgment. It is a matter of taste which S. W. admits is not to be argued. The rule, laid down by him for the construction of a Long Metre, seems to me to be no rule at all; inasmuch as it includes the exceptions; unless variations from the rule of Iambic measure, at the will and pleasure of the composer, is to be considered a rule. It is true that most of what are called Long Metres, in our books, are not according to my definition; but it was only said that they *should be*.

The definitions of Sevens, and Eights and Sevens Metre is also called in question,—probably because the taste of the reviewer also requires variations from the trochaic measure.

In looking into the Singing Books it appears that the line quoted by S. W. 'The flocks, as they carelessly feed' is a correct specimen of what is there called Eights Metre; and I am represented as affirming that such a line consists of a long and short syllable alternately! It was truly an 'inadvertance.' But it is only necessary to explain by stating (what might, on a little reflection have occurred to my reviewer as probable) that I had in mind the first and third lines of an *Eights* and Sevens Metre; for instance 'See the leaves around us falling.' I had also met with verses, though rarely, consisting of four lines of the same measure; and it did occur to me, that the measure, quoted by S. W. was called Eights, as it undoubtedly is both in the Singing and Hymn Books. What was meant therefore as Eights Metre was correctly defined. S. W. however may take either his own quotation, or mine, and he will find equal difficulty in adapting them to a tune in Long Metre.

It is doubtless true that variations from the rule, in the construction of Iambic and Trochaic verse, sometimes add to the beauty and force of the poetry. But I venture to express the opinion that, in most of the Hymn Books in use, there is not one case in fifty of that character. Whether the composers knew nothing about accent in music, or chose, from indolence, or haste, to disregard it; or whether they expected a tune would be composed, corresponding to each stanza, like Denmark for instance, is of no consequence. The evil exists; and it is the occasion of constant discrepancies between the accent of the music and that of the words. An evil which is endured, from Sabbath to Sabbath, for the sake of an occasional addition to the beauty and force of the poetry; which, however, is worse than lost, unless the accent of the music happens to correspond. I cannot surrender my ears to Dr. Watts, nor to any other man, however respectable. He has written much beautful poetry,—but some of his Psalms and Hymns are any thing but good rhythm. One of them, purporting to be Iambic measure, begins with the word 'Terrible;'—a beginning, which not even the sanction of the Ex-Professor of Elocution could turn to account.

Your readers, who take any interest in the subject, cannot be better compensated for the length of this communication, than by the addition of the following extracts from the preface to the above-named Collection of Messrs. Mason and Greene.

'The accented parts of the stanza should correspond with the accented parts of the tune. The want of this is a defect of more frequent occurrence in Hymns than any other. Articles, or conjunctions, or the lightest syllables in important words, are often so placed that, in the regular movement of the tune, they are pronounced on the longest and most accented notes; while the more important words and syllables, by their side, fall on the weakest and most unaccented notes. The judicious singer in such cases may be able, to some extent, to accommodate the music to the words; but ordinary choirs will entirely destroy the meaning and force of the poetry. Such a misplacing of the accent, such a swelling upon the unimportant syllables, and such a depression of the important ones, is as unfavorable to all beauty and force, and as utterly nonsensical in singing, as in reading or speaking.

The several stanzas of a Hymn should possess a good degree of uniformity as to measure, accent, and pauses. If each stanza were to be sung to a tune made specially for it, their structure might be ever so diverse without inconvenience; but as they are all to be sung to the same tune, it is obvious that all the stanzas should be similar to each other, and regularly conformed to the measure adopted. * * *

It is not claimed for the Psalms and Hymns in this Collection that they are entirely free from the faults that have now been referred to. Perhaps no Hymn could be found in the English language in which some of these faults might not be detected. The writers of sacred devotional poetry seem to have thought very little of adapting it to musical purposes. Had they felt the importance of this, and turned their thought to it, much the larger part of all the irregularities, now found in their Hymns, might very easily have been avoided. Now, many of them cannot be removed, without rendering the pieces disagreeably stiff, or breaking down their whole fabric. In compiling this book, the principles first laid down have been kept constantly in view, and, in innumerable instances, such faults as have been noticed have been corrected. The fact that some imperfections, of various kinds, must remain, is no reason why they should not be rendered as few as possible.'

It would gratify me to see this important subject further discussed, by S. W., and by others qualified to do so; but I hope to have no further occasion to trouble you or your readers with any remarks of my own.

March 19. W. S.

LUTHER BEGGING FOR BREAD AT EISENACH.

When the young scholar was pressed with hunger, he was obliged, as at Madgeburg, to go with his school-fellows and sing in the streets to earn a morsel of bread. This custom of Luther's time is still preserved in many towns in Grmany. These young people's voices sometimes form a most harmonious concert. Often the poor modest boy, instead of bread, received nothing but harsh words. More than once, overwhelmed with sorrow, he shed many tears in secret; he could not look to the future without trembling.

One day, in particular, after having been repulsed from three houses, he was about to return fasting to his lodging, when having reached the Place St. George, he stood before the house of an honest burgher, motionless, and lost in painful reflections. Must he, for want of bread, give up his studies, and go to work with his father in the mines of Mansfield? Suddenly a door opens, a woman appears on the threshold:—it is the wife of Conrad Cotta, a daughter of the burgomaster of Eilfield. Her name was Ursula. The chronicles of Eisenach call her 'the pious Shunamite,' in remembrance of her who so earnestly entreated the prophet Elijah to eat bread with her. This Christian Shunamite had more than once remarked young Martin in the assemblies of the faithful; she had been effected by the sweetness of his voice and his apparent devotion. She had heard the harsh words with which the poor scholar had been repulsed. She saw him overwhelmed with sorrow before her door; she came to his assistance, beckoned him to enter, and supplied his urgent wants.

Conrad approved his wife's benevolence; he even found so much pleasure in the society of young Luther, that, a few days days afterwards, he took him to live in his house. From that moment he no longer feared to be obliged to relinquish his studies. He was not to return to Mansfield, and bury the talent that God had committed to his trust! God had opened the heart and the doors of a Christian family at the very moment when he did not know what would become of him. This event disposed his soul to that confidence in God, which at a later period the severest trials could not shake.

In the house of Cotta, Luther lived a very different life from that which he had hitherto done. He enjoyed a tranquil existence, exempt from care and want; his mind became more calm, his disposition more cheerful, his heart more enlarged. His whole nature was awakened by the sweet beams of charity, and began to expand into life, joy, and happiness. His prayers were more fervent; his thirst for learning became more ardent; and he made rapid progress in his studies.

To literature and science he united the study of the arts; for the arts also were then advancing in Germany. The men whom God designs to influence their contemporaries, are themselves at first influenced and led by the tendencies of the age in which they live. Luther learned to play on the flute and on the lute.. He often accompanied his fine alto voice with the latter instrument, and thus cheered his heart in his hours of sadness. He also took pleasure in expressing by his melody his gratitude to his adoptive mother, who was very fond of music. He himself loved this art even to his old age, and composed the words and music of some of the most beautiful German hymns.

Happy times for the young man! Luther always looked back to them with emotion! and a son of Conrad having gone many years after to study at Wittemberg, when the poor scholar of Eisenach had become the learned teacher of his age, he joyfully received him at his table and under his roof. He wished to repay in part to the son what he had received from the father and mother.

It was when memory reverted to the Christian woman who had supplied him with bread when every one else repulsed him, that he uttered this memorable saying: 'There is nothing sweeter than the heart of a pious woman.'—*D'Aaubigne's Reformation.*

LUTHER FINDS A COPY OF THE BIBLE.

The young student spent in the library of the university the moments he could snatch from his academical labors. Books being then scarce, it was in his eyes a great privilege to be able to profit by the treasures of this vast collection. One day, (he had been then two years at Erfurth, and was twenty years of age,) he was opening the books in the library one after another in order to read the names of the authors. One which he opened in its turn drew his attention. He had not seen anything like it till that hour. He reads the title:—it is a Bible! a rare book, unknown at that time. His interest is strongly excited; he is filled with astonishment at finding more in this volume than those fragments of the gospels and epistles, which the Church has selected to be read to the people in their places of worship every Sunday in the year. Till then he had thought that they were the whole word of God. And here are so many pages, so many chapters, so many books, of which he had no idea! His heart beats as he holds in his hand all the Scripture divinely inspired. With eagerness and indescribable feelings he turns over these leaves of God's word. The first page that arrests his attention, relates the history of Hannah and the young Samuel. He reads, and can scarcely restrain his joyful emotion. This child whom his parents lend to the Lord as long as he liveth; Hannah's song in which she declares that the Lord raiseth up the poor out of the dust and lifteth up the beggar from the dunghill, to set him among princes; the young Samuel who grows up in the temple before the Lord; all this history, all this revelation which he has discovered, excites feelings till then unknown. He returns home with a full heart. 'Oh!' thought he 'if God would but give me such a book for my own!' Luther did not yet understand either Greek or Hebrew. It is not probable that he should have studied those languages during the first two or three years of his residence in the university. The Bible that had filled him with such transport was in Latin. He soon returned to the library to find his treasure again. He read and re-read, and then in his surprise and joy, he went back to read again. The first gleams of a new truth then arose in mind.

Thus has God caused him to find His word! He has now discovered that book of which he is one day to give to his countrymen that admirable translation in which the Germans for three centuries have read the oracles of God. For the first time, perhaps, this precious volume has been removed from the place that it occupied in the library of Erfurth. This book, deposited upon the unknown shelves of a dark room, is soon to become the book of life to a whole nation. The Reformation lay hid in that Bible.—*Ibid.*

WE HAVE ALL WORK TO DO.

We have all a work given us to do whether the gift given unto us be the gift of wealth or opportunity, or talent or genius; aud in the gift given to each, there is given an obligation to use it according to the purpose of the Giver, an obligation just as binding upon a man as if it were laid upon him by direct supernatural annunciation. In the gift of wealth the obligation is—be a bounteous giver—to do good and communicate, forget not; in the gift of him to whom but little has been given, the obligation is—cast in thy mite,—in the gift of opportunity for well-doing the obligation is—wait not for a more convenient season—now is the appointed time; in the gift of talent or genius the obligation is—let thy light shine before men, be a light to them who sit in darkness. To every man has been given a gift, and therewith or rather therein an obligation and a mission. This is the authentic teaching of nature; and there is to ratify the teaching of nature, the express command of revelation; and to constrain us to obedience there are, besides our obligations to God as the God of nature, our obligations to God as the God of revelation, the God and Father of our Lord Jesus Christ. But though we had none of these things, neither wealth nor science, nor peculiar endowment, can we fold our hands as if we had nothing to do, as if we had no talent of any kind to turn to beneficient usury for the good of mankind? Have we not all before us the perpetual instruction of highest precept and example, or rather precept upon precept—and a magnificent gallery of examples to constrain us to love and emulate. Are we not all professed followers of him whose life was one of unwearied working to redeem the world, to bring men nigh unto God, by showing forth for their guidance all excellent attributes in his own character, going about doing good, by living and dying for the exaltation, the glorification of human nature. Such was the Master. In him shone forth, to give us an example, the clearest revelation of divine beneficence. The best gifts which heaven could bestow on man were given to him through Jesus Christ. Sallying forth from the cloudy tabernacle of speculation, the philosophic mind sought after, if happily by searching it might find out God; but Jesus Christ brought God nigh unto us, as our ever present Friend and Father. Speculation reasoned high on immortality, and attained to a 'peradventure;' but Jesus Christ brought life and immortality to light, In his life we see the triumph of belief—in his death the triumph of love—in his resurrection the triumph of mortality. In his life and death aud resurrection, man is revealed to us in the genuine grandeur of his nature; and to the 'poorest poor' to whom the Bible is a book of living wisdom, and not as it is with most—a dead traditionary record, man is greater than he was in all the speculations of all the schools, dearer than he was to the heart of all the thinkers. —*Rev. J. Cameron.*

WE MAKE OUR OWN WORLD.

It is the character of the man that shapes out for him his world, for what a man is, that to his forecast the world will be; and he can realise in his life no truth without believing that mankind shall live it after him. What the one has attained, the many or the all may attain unto.—The good man's world that is to be, is but the prophetic and glorified exaggeration of his own individuality. In the microcosm we foresee the megacosm; in the little world of the one, lies for us in dimmet or clearer revelation the great world of human life. The bad man's world is, therefore bad; for the same reason the good man's world is good; the worse the man is the worse will be his world, the better a man is, his world will be better. In respect of foresight, the curse of the rogue is, that he foresees a world of rogues—the blessing of the honest man is, that he foreses a world of honest men; the curse of the pharisee and hypocrite is, that they foresees a world of pharisisms and hypocrisies—the blesssing of the true man is, that he foresees a world of true men. The best of men foresees the best of all possible worlds, believes that what he foresees shall, in the time to come, be a reality; and since foresight and belief cannot but reaeh forth to that which is before, he will do his utmost to bring out of the bad or indifferent present—the future best possible. Hence though Jesus Christ had no supernatural gift of prophetic vision, he would have been in the sinless purity, the clear sincerity of his character, a prophet. He had but to look into himself to be a prophet, to foresee the exaltation, the glorification of humanity, the deliverance of the race from sin and misery its instalment in all excellent attributes, the redemption of the world. The Prince of Peace foresaw a peaceful world, the fraternal affiliation of all nations; the sinless man a world without sin; the benevolent man, whose love was stronger than death, a world of love. The good man is at once a prophet, and earnest of the good to come; the better man, the better prophet; the better prophet, the better workman; the purer the character, the clearer his foresight; and as is his vision so is his endeavor to make the foreseen world a reality. We foresee but what we know, or rather what we are. The gift of glorifying foresight, and this joyous, hopeful working to realise the thing foreseen, are among the highest benefits that christianity can bestow—the life-breath the strength, the encouragement, and the reward of Christian virtue. Truly it is good for us to be Christians.—*Ibid.*

A PRAYERLESS HOUSE.

The late Rev. John Ryland, of Northampton, being on a journey, was overtaken by a violent storm, and compelled to take shelter in the first inn he came to. The people of the house treated him with great kindness and hospitality. They would fain have showed him into a parlor, but being wet and cold, he begged permission rather to take a seat by the fireside with the family. The good old man was friendly, cheerful, and well-stored with entertaining anecdotes; and the family did their utmost to make him comfortable; they all supped together, and both the residents and the guest seemed mutually pleased with each other. At length, when the house was, cleared, and the hour of rest approached, the stranger appeared uneasy, and looked up every time a door opened, as if expecting the appearance of something essential to his comfort. His host informed him that his chamber was prepared whenever he chose to retire. 'But,' said he, 'you have not had your family together.' 'Had my family together! for what purpose?' 'To read the Scriptures, and pray with them,' replied the guest: 'surely, you do not retire to rest in the omission of so necessary a duty!' The landlord confessed that he had never thought of doing such a thing. 'Then sir,' said Mr. R., 'I must beg you to order my horse immediately.' The landlord and family entreated him not to expose himself to the inclemency of the weather at that late hour of the night: observing that the storm was as violent as when he first came in. 'May be so,' replied Mr. R.; 'but I had rather brave the storm than venture to sleep in a house where there is no prayer. Who can tell what may befal us before morning? No sir, I dare not stay.' The landlord still remonstrated, and expressing great regret that he should offend so agreeable a gentleman, at last said, he should have no objection to 'call his family together,' but he should not know what to do when they came. Mr. R. then proposed to conduct family worship, to which all readily consented. The family was immediately assembled, and then Mr. R. called for a Bible; but no such book could be produced. However, he was enabled to supply the deficiency, as he always carried a small Bible or Testament in his pocket. He read a portion of Scripture, and then prayed with much fervor and solemnity. When he rose from his knees, almost every individual present was bathed in tears. Much interesting and profitable conversatiou ensued.

The following morning, Mr. R. again conducted family worship, and obtained from the landlord a promise, that however feebly performed, it should in future be no more omitted. This day was indeed the beginning of days to that family; most if not all of them, became decided and devoted followers of the Lord Jesus Christ, and were the means of diffusing a knowledge of the gospel in a neighborhood which had before been considered dark and destitute. —*Boston Recorder.*

I MAY THANK YOU FOR IT.

'One day,' says Mr. Robert Raikes of Gloucester, the institutor of Sunday-schools, 'I overtook a soldier just entering the church door. This was on a week day. As I passed him, I said, it gave me great pleasure to see that he was going to a place of divine worship. 'Ah, sir,' said he, 'I may thank you for that.' 'Me?' said I,' why I do not know that I ever saw you before.' 'Sir,' said he, 'when I was a little boy, I was indebted to you for my first instruction in my duty. I used to meet you at the morning service in this cathedral, and was one of your Sunday-scholars. My father when he left this city took me into Berkshire, and put me apprentice to a shoemaker. I used often to think of you. At length I went to London, and was there drawn to serve as a militiaman. in the Westminister militia. I came to Gloucester last night with a deserter, and I took the opportunity of coming this morning to visit the old spot, and in the hope of once more seeing you.' He then told me his name, and brought himself to my recollection by a curious circumstance, which happened while he was at school. His father was a journeyman currier, a most vile, profligate man. After the boy had been some time at school, he came one day, and told me that his father was wonderfully changed—that he had left off going to the ale-house on Sunday. It happened some time after, that I met the man in the street, and said to him, 'My friend, it gives me great pleasure that you have left off going to the ale-house on Sunday. Your boy tells me that you now stay at home, and never get tipsy. 'Sir,' said he, 'I may thank you for it.' 'Nay,' said I, 'that is impossible: I do not recollect that I ever spoke to you before.' 'No sir,' said he, 'but the good instruction you give my boy he brings home to me and it is that, sir, which has induced me to reform my life.' —*New York Observer.*

For the Register and Observer.

THE UNITARIAN CHURCH IN SAVANNAH.

Savannah, March 8th, 1842.

My Dear Sir,—I have seen in the Register, from time to time, earnest appeals to the friends of Unitarian Christianity in behalf of the West. If they are not already wearied with such appeals, I would ask for their attention, while I put in a plea in behalf of the South, and especially in behalf of the Unitarian society of Savannah. I have been ministering to this society for more than four months. During this time, I have endeavored to ascertain something of its past history; its present condition, and probable future prospects. I wish to lay the result of my inquiries before you, and, through the columns of the Register if in your opinion this letter should appear worthy of a place there, before our brethren and friends at the North.

This society was organized in the year 1833 by a few individuals, who, as the result has already proved, were willing to give liberally of their substance for its support. It was small at first, nor has it much more than held its own since; it is still small. The reason that it has not increased is to my mind perfectly obvious. It is, that the pulpit has been supplied and the house kept open but part of the year. The house has been kept open during the cooler portions of the year and has been closed during the heat of the summer months. As a natural consequence of this, they have not, but in a single instance, had among them a minister, who has sustained to them any other relation than that of a present and temporary supply. Let me point out some of the evils of this state of things. Those families, which remain here, wish for some place of worship during the summer. They are compelled to take pews in other churches. They cannot well afford the expense of two pews, and are led at length to give up their seat in the Unitarian church, where the supply of the pulpit is only temporary, and to retain their seats in some other church, where *there is a permanent ministry.* This is perfectly natural and what we should all probably do, who are heads of families and wish to train up our children to the habit of attending worship regularly upon the Sabbath. Then again, there may be, indeed there has been in some instances, sickness and death in their families during the summer season. Ministers of other denominations are called in, and every one knows how strongly attached we become to those who have sympathized with us in our sorrows and ministered to our consolation. From these and similar causes, some, who were once members of the Unitarian Society, are now connected with other denominations. Still further, the man who comes out here to preach for the winter only, does not and cannot feel as he would if he were the permanent pastor of the society. My observation has taught me that there is something in the feeling that one is permanently connected with a Society, that they are *his* people and that he is *their* Pastor, which operates even upon the most conscientious and devoted as a powerful stimulant to effort. He, who supplies the pulpit only for a season, will not often feel interested in those thousand nameless smaller but efficient means of building up a society, binding its members most closely together, and interesting them in all that relates to the prosperity of our cause, which a permanent pastor would adopt. Nor will he be apt to look out from his own Society to the general state of the community, and seek to make his own labors and the influence of his society instrumental of the social and moral improvement of the place. He can scarcely feel himself to be one of the citizens, interested in the character of the city. And then too his situation and that of the society, in regard to other denominations, is very different from what it would be were he a permanent Pastor. He is regarded by the members of other denominations only as a stranger and a temporary sojourner, and not as a resident. Consequently, neither will the minister nor the society receive the same treatment from other denominations, which they would receive were things more permanent. For the temporary character of the supply of the pulpit gives to the society itself *something* of a temporary character. Other denominations feel that it is uncertain whether the movement, which has been made, will prove merely the ebulition of a few restless spirits, (as they would term the movers;) or will be the beginning of a permanent society. They will therefore be slow to admit the Unitarian society to a rank side by side with themselves and to regard it as one of the established religious societies of the city. If any, and especially if strangers, who may remove here, should think of joining a society so situated, there will be enough to discourage them by kindly hinting that it cannot long sustain itself, and that they had better join where there is a greater prospect of permanency. And suppose the Unitarians are able to say to the community 'we are determined to keep our house regularly open summer and winter, and although the man who is now with us may soon be gone, yet we shall have another,' even this, were the Unitarians able to say it, would not fully meet the case. Men, who are wavering, don't like to join a new Society, unless they know who is to be the minister. If in one society there is a frequent change in the ministry and in another there is a permanent pastor, most of the class to which I allude would join that where the permanent pastor is found, provided he was not absolutely unacceptable. Finally, the very circumstance of having the interest awakened for a season, and of becoming attached to one minister after another for a time, and of cherishing in each case strong desires and fond hopes of obtaining a permanent Pastor, only to be disappointed, tends greatly to cool the ardor and destroy the energy of the members of any religious society. Hope deferred maketh the heart sick. When you take all these things into consideration, I ask if there is not enough in the past history of this society, to account for its want of rapid increase. That it has held its own is to me truly surprising. I do not believe there is a single Unitarian society in the country, which with only temporary preaching, frequently poor partially disabled ministers who have come out here for their health, and with the house closed and the people scattered for several months in the year, would have stood more firmly, or have held its own more invariably, than the Unitarian society of Savannah has done for the last eight years. I consider it a very strong argument in favor of this society, as proof that it is worthy of confidence, and deserving of sympathy, that it has so long held its own, under the circumstances in which it has been placed.

I have said that the members of this little society have shown themselves willing to give liberally for its support. They have erected a convenient and pleasant church, with a suitable organ and bell. They have not in this, been extravagant, and attempted to outvie their neighbors of other denominations, but have built such a church as their own wants seemed to demand, in view of the probable growth of the society. They have supported preaching for six or eight months, each year, since they commenced, which, together with the other necessary expenses of the society, has imposed upon them a somewhat heavy annual burden. And this they have done almost wholly themselves. They have received some assistance from the Unitarian society in Charleston, about $165, and the A. U. A. has, once or twice, paid something, I know not how much, to those gentlemen who have supplied their pulpit. Eight individuals paid during the first few years after the society was organized, $7,000. And these were not overgrown capitalists, who could pay that sum and not feel it; they were men of business, most of whose property was employed in carrying on their business. There have been some deaths among those who were liberal supporters of the Society at first. The times have changed and those who remain are somewhat crippled in their means by the universal pressure and great stagnation in business. There is now a debt upon the house of about $3,500, which rests upon them like an incubus, and the interest upon which weakens their ability to support regularly the ministry. There seems to be now a crisis with the society. If they cannot enjoy the sympathy of our friends at the North, and receive assistance from that quarter, if the house must be closed again this summer with the same uncertainty in regard to the future, which has thus far pervaded their prospects, I very much fear that they will be completely discouraged, and will be compelled to sell the church, pay the debt, and give up all further effort. If this is done, it will be an end to our cause in the city of Savannah and in the State of Georgia, for some years to come. But if on the contrary an acceptable preacher can be secured for them now, who is willing to become their permanent pastor, or at least to try the experiment for three or five years, and they can now receive some assistance towards paying off their debt, or some assurance in regard to the support of their minister, I feel perfectly confident that this society would be, at the end of five years, a strong, well-established, self-supporting society. Nay more, I feel satisfied that it would by that time, become an efficient instrument in extending our cause still farther in this region. And now I would put the question distinctly to the friends of pure Christianity, shall this society which has struggled so long and so manfully be permitted to sink at last? Shall the beacon light of truth and holiness, which has been here

kindled up be suffered to go out? Shall our friends in this city, who have made so great sacrifices and put forth so great efforts already, be compelled to sit down in sad and hopeless disappointment, simply because the friends of our faith elsewhere neglect to extend to them a helping hand? Oh no, it must not be. I have that confidence in the liberality of the Unitarian community as to hope that such a sad result will not be permitted. And here let me assign some reasons why this society should come in for a share, I think I may say a large share, of the sympathy of the Unitarian community.

1st, The exertions which have already been put forth and the sacrifices which have already been made, when taken in connection with the idea, that by these means the foundations have already been laid, upon which we may hope to build with success, seem to me to entitle this Society to sympathy and assistance. We generally feel more willing to help those who have shown a willingness to help themselves. The members of this Society have shown a willingness to help themselves. I doubt whether a Society can be found, where the members have done so much according to their means as some of the members of this Society have done. They have never manifested any disposition to ask for assistance from others. They would much rather give than receive. And had they been favored with a permanent ministry and had business continued good, you would at this time have heard from them only in the amount of their contributions to the advancement of the cause. Will not the thought of what they have already done, and the spirit they have already shown, move our friends to extend to them now a helping hand.

2d, The second reason I would urge is the need of a Unitarian Society in this place. I know not that upon this subject I can convey my feelings in language. I have felt that the moral regeneration of the place depends upon the existence of a Unitarian Society and the influence of the right kind of a Unitarian preacher—one who is plain, earnest and practical. I have attended services in several of the Churches of the city and I have heard but very little which I thought could be of practical utility, even were I a firm believer in the doctrines advocated. I have not witnessed any particular and pointed sectarian bitterness. But it has all been the dry discussion of doctrinal peculiarities, without applying doctrines to practice. There are many young men here, who are not now interested in any Society in particular; who are exposed to many and great temptations, and whose moral salvation, it seems to me, depends very much upon the continuance of the Unitarian Society, and the influence of a Unitarian minister, who will take an interest in them. Were I at the North and had I a son, or a nephew, or a young friend, coming to reside in Savannah, I should think that a regard for his good would justify a pretty liberal annual contribution for the support of a Unitarian Society here.

3d, My third reason for urging present assistance is based upon the future prospects of the Society. This city must hereafter increase rapidly, if business should be but ordinarily good. It is the principal outlet for all the productions of the State. It is extending its means of communication with the interior and already is it beginning to become the channel through which goods are transported from the North and East for the supply of a portion of the State of Tennessee. As business increases the place must grow. The additions to the population will be from the Northern and Middle States principally. And if the Unitarian Society is sustained now, it will enjoy its full share of the increase of the place.

4, Finally, I regard the existence and permanency of this Society as identified with the future progress of our cause in this State. I have for some years been inclined to think that the most efficient mode of missionary effort is to contribute liberally for the support of single Societies, at prominent points, rather than to scatter the same amount over a larger surface and divide it among a large number of feeble Societies. I believe that more would be done for the progress of our cause in this State, for the next ten years, by concentrating all our energies upon the single Society in Savannah, than could be done by attempting to rear up half a dozen. This one Society might be well established and made strong, so as to command the respect of the community, to exert an influence in cheering and sustaining others. It would, in that way, become a fountain, which would send forth streams to fertilize the region round. If then our friends would lend efficient aid to our cause in Georgia, let them do what they may to make this one Society strong and powerful, then will they find that they have raised up a powerful co-worker in the very region, where the work is to be performed. But I must close my appeal. I do not suggest any mode in which assistance may be rendered, but I would urge and entreat that our friends will bear this Society in remembrance, and do for it all that its present necessities require.

Very truly yours, J. W.

All sects and communions furnish instances of men of true liberality, though not, perhaps, exactly in the same proportion. The number of these, it is true, is not as great as it should be, but examples are not wanting, and to these we should look for guidance and instruction, not to patterns of narrowness, bigotry, and uncharitableness.—*Unitarian Advocate.*

CHRISTIAN REGISTER.

BOSTON, APRIL 2, 1842.

For the Register and Observer.

AN EXTRAORDINARY SUFFERER.

Extract from a Discourse, occasioned by the death of Mr. Paul Couch, of Newburyport, who expired, on 19 March, 1842, aged 64 years, 5 months, and 24 days. P.

John v. 5.—'And a certain man was there, which had an infirmity, thirty and eight years.'

To him the words of the text may be truly and literally applied. For he had indeed an infirmity longer continued and more acute, than any, which it has been my lot to witness, for precisely thirty eight years, this very spring.

Repeated allusions have been made to this interesting sufferer from this desk. Oftener still have I mentioned his case in the social circle. But now he is gone far beyond our praises, I have thought, that my intimate acquaintance with him, for several years, my conviction, that he has left behind him a remarkable 'example of suffering affliction and of patience,' as well as of zeal for the best interests of mankind, and my earnest desire, that we may be 'followers of them, who, through faith and patience, inherit the promises,' may warrant me in once more paying this passing tribute to his memory.

'The souls of the righteous are in the hands of God; and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery; and their going from us to be utter destruction; but they are in peace; for though they be punished in the sight of men; yet is their hope full of immortality.'

Mr. Paul Couch was born, in Newburyport, on 23 September, 1777, in the house, from which he has recently departed this life. He was the son of Joseph Couch, a ship-carpenter, and of Mary, his wife. Nothing remarkable is related of him during his early life. He was a carpenter by trade, and assisted in the erection of three houses of public worship, in his native Town, from their foundation to their completion.

In 1797, when twenty years of age, he united with a Society of young men, who repeatedly met for religious purposes. A surviver of this Society lately informed me, of the lively interest taken by Mr. Couch in their meetings, and of his highly valued aid in conducting its services.

He became serious under the preaching of the Rev. Mr. Milton, a pupil from Lady Huntington's Chapel, in England, who, about this period, having left his native country, was settled in the ministry, in Newburyport.

He wrought industriously in his vocation, till 1801, then 24 years of age, when he began to think seriously of devoting his life to the Christian ministry.

For this purpose, he went, for a short period, to Byfield Academy, and then spent a year in the family of the Rev. Nathaniel Noyes, who, for a time, officiated in West-Newbury, and was afterwards minister of Southampton, N. H.

In September, 1803, he received approbation to preach the Gospel, in the Essex Middle Association of Congregational ministers, of which the venerable Dr. Dana, of Ipswich, was then the Moderator.

Soon after, he supplied the pulpit, for a short time, in Raymond, N. H.

About this time, he was employed by the Massachusetts Missionary Society to preach in the destitute Towns and Villages, on the head waters of the Kennebec river, in Maine. Here he labored with indefatigable zeal, in season and out of season, thinking, as he once observed to me, that he could convert the whole world, could he but get them to hear him. It was his constant practice to preach, every day in the week, but Saturday, and three times, every Lord's day, sometimes in the open fields, and then in Entries, through which a free current of air blowing upon him, when heated by excessive exertion in speaking, occasioned repeated rheumatic affections, till April, 1804, thirty eight years ago, next month, his complaints settled down into an inveterate chronic Rheumatism, which the skill of the numerous physicians, to whom he had access, was not able to remove, nor even to mitigate; so that, during this period, he has been able neither to dress, nor undress himself; to go to bed, nor to arise again, without help. Nor has he had a day's ease, nor a night's rest without anodynes. His usual allowance, during the early period of his disease, was from 30 to 60 drops, each night. On occasions of peculiar distress, he has taken six tea-spoons full, within twenty four hours, to get relief. Every conscious moment, during this protracted period, he has suffered more or less of acute pain.

In October, 1812, he took to his chamber, 15 feet square, of which he has not, in a solitary instance, crossed the threshhold, till carried to his long home. At the time of his decease, it was the 30th year of his close confinement.

Since the Autumn of 1822, now the 20th year, he has lost the use of his eye-sight.

He was mostly dependent on charity, for his daily support; yet, under all his multiplied disadvantages, trials, and sufferings, he was one of the happiest and most cheerful Christians, to all appearance, with whom I have ever conversed.

He realized more fully, than I have ever else known, the triumph of mind over matter, of firm Christian principle over some of the keenest sufferings, 'which flesh is heir to.'

Though called to 'endure this great fight of afflictions,' he was by no means insensible to his mercies, which he delighted to recount.

He was blessed with a sister capable, healthy, robust, and cheerful, whose chief employment, during the whole of his confinement, was to take care of him, to watch over him, and to nurse him with a truly sisterly affection.

He moreover saved enough from his charities, after his own wants were supplied, to assist in the Collegiate and Ministerial education of a nephew, bearing his own name, who is now a useful and respected pastor of a Church, in North Bridgewater. He has been since affording similar assistance to a sister's son.

In 1833, I was favored with an introduction to this Christian hero by Miss Hannah F. Gould, the Poetess, whose untiring attentions to this patient sufferer have essentially contributed to his comfort and edification.

In the eight annual visits, which I have since made to the Town of his residence, it has been one of my leading objects, one of my highest gratifications, to visit his chamber.

In adverting to this circumstance, now he has departed, the following lines of Young, his favorite Poet, recur to my mind with peculiar emphasis.

'The chamber, where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.
Heaven waits not the last summons; owns her friends,
On this side death, and points them out to men;
A lecture silent, but of sovereign power.

Mr. Couch embraced with his whole heart, 'the doctrines of grace,' as laid down in the books. He was member of the Church, of which the late Dr. Spring was pastor, whose system of faith, according to his own familiar description, was 'Calvinism to the hub.' Yet such was the mollifying effect of his protracted sufferings on the mind of Mr. Couch, that his heart was evidently softened in the crucible of affliction; so that he seemed to assign less and less importance to points of difference among Christians. He could unite in bonds of heart-felt affection with some, who could not subscribe to the human articles of his faith.

While memory lasts, never can I forget the cordial reception I met from him, at every visit, nor the earnest gratification, which he seemed ever to feel, in our approaches to the throne of grace. 'Pray for me,' would he invariably say, 'pray for me; but pray not for my life; for I long to go home.'

At every interview, I was forcibly reminded of David's grateful recognition. 'Thy statutes have been my *songs*, in the house of my pilgrimage.' Never did I leave him, without his saying, 'come now, before we part, let us sing Stevenson's 34th psalm tune.

'Through all the changing scenes of life,' &c. In this, and kindred tunes, he would pour forth his whole soul with a voice singularly rich and powerful.

One of the best effects of my visits to this sufferer has been to make every evil of life, which I lament in myself, or witness in others, seem comparatively light. It has accordingly been my uniform recommendation to all my acquaintance, who meditated a visit to the place of his residence, to call on him, if they would witness, how a Christian can 'rejoice in tribulation,' or be sensible, how highly favored was their own lot, in many respects, compared with his.

He was truly catholic in his feelings and expressions towards others, who differed from him in religious opinions very dear to him, invariably addressing clergymen of this description and their wives, as brethren and sisters.

He enjoyed some of the best society in his native Town, who were happy to visit him, to read interesting communications, and to inform him of the leading events of the day. So tenacious was his memory, that he could retain much, which was thus imparted; and this rendered him an interesting companion. Strangers of distinction, in passing through the Town, were often attracted to his chamber, and seldom failed to receive and to impart mutual satisfaction.

It is truly wonderful, that his acute and incessant sufferings did not, even in his advancing years, impair his mental faculties; but while his physical powers were more and more prostrated; while his joints and muscles were indurated, so that he could scarcely move one of them, not even his neck; nay, 'while the outward man was perishing, the inward man seemed to be renewed day by day.'

He delighted in conversation peculiarly religious; yet he was always ready to engage in the secular topics of the day. Indeed I always found him well-informed, on subjects of the greatest passing interest, whether theological, political, or literary.

Though he could sincerely say, 'All the days of my appointed time will I wait, till my change shall come;' yet he had a longing desire to depart, and be with Christ.' On one of my visits, he cheerfully remarked, 'My female friends contributed, some time since, to furnish a Comforter for my bed, which has kept me out of heaven, these several winters.'

He was 'mighty in the Scriptures.' If to be a good textuary is to be a good divine, I know of no theologian better entitled to this distinction, than he.

Young's Night Thoughts was his daily manual. Let the subject of conversation be, what it might, he was always ready with appropriate quotations from this beloved author.

When unable to move, he was frequently contriving plans for the benefits of others. The first Sabbath school, in Newburyport, was projected in his sick chamber. In this hallowed retreat, many a scheme of piety and of benevolence has been devised and matured with the counsel and aid of kindred souls.

He deeply lamented his unprofitableness; not in the language of cant; but from a high sense of duty; from a glowing and restless desire to promote the glory of God, and the best good of fellow-men. My reply was, you may be doing more good, than you imagine, by your example and influence, which will not be fully estimated, till 'the day, when God will judge the secrets of men by Jesus Christ according to the gospel.

He was singularly exempt from doubts and apprehensions respecting his future condition and acceptance. His views of the joys and employments of the heavenly world were sometimes transporting.

He would say, in the apostle's language, if not with the apostle's confidence, 'For me to live is Christ, and to die is gain; *knowing*, that to be absent from the body is to be present with the Lord.'

Sometimes, at parting, he has remarked, 'From my cheerful spirits, you may be ready to infer, that I have not been conscious of sufferings, since you have been with me; whereas I have been, every moment, enduring acute pains, only your presence and conversation have helped me to bear them.'

At my last visit, in July, he expressed, with greater confidence than ever, the presentiment, that it would be our last meeting, on earth. At my saying to him, at parting, you seem to have been visibly failing, since I last saw you, he at once responded, 'I rejoice to hear you say so. I shall never see you again in this world; but I know, that I shall soon meet you in Heaven, to be forever with the Lord, and with the spirits of the just made perfect, through the boundless ages of eternity. Farewell.'

In reflecting on the various delightful interviews, which I have enjoyed with this departed saint, I record my willing testimony, that never have I known a more appropriate application, than to him, of the following scriptural sentences. 'I have refined thee, but not not as silver; I have chosen thee, in the furnace of affliction; knowing, that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.'

'How blest is our brother bereft
Of all, that could burden his mind!
How easy the soul, that has left
This wearisome body behind!
This earth is affected no more
With sickness, or shaken with pain.
The war in the members is o'er,
And never shall vex him again.

His languishing head is at rest;
Its thinking and aching are o'er.
His quiet immovable breast
Is heaved by affliction no more.
His heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat;
It never shall flutter again.

The lids he so seldom could close,
By sorrows forbidden to sleep,
Sealed up in eternal repose,
Have strangely forgotten to weep.
Those fountains can yield no supplies;
Those hollows from water are free;
The tears are all wiped from those eyes,
And evil they never shall see.'

LETTERS ON THE PUBLIC CONFESSION OF CHRIST.

LETTER VI.

S.— March. 1842.

My dear L.,—By baptism, we are introduced into the Universal Christian Church. As members of it, the duty of commemorating the great Head of the Church, is incumbent upon us. That the Lord's supper is a divine institution, and binding upon us, I believe as fully as I do the authority of baptism. Our Savior directs his disciples to observe it in *remembrance* of him—not only at that time with him—but after his death, in remembrance of him. If this were all, however, we might perhaps say, that it was intended only for the twelve, and not for other and later Christians. But we know that under the authority of these apostles, other and later Christians did observe it. And what seems to me to settle the question of its obligations, is that our Savior made special revelations to Paul in reference to it, which I cannot conceive of his having done, unless he intended that it should be contained so long as there were any Christian disciple upon the earth, to love and honor their Master.

But, my friend, I know not that it is pleasing to the Savior, that I should endeavor to *prove*, that it is our duty to eat and drink in token of our respect for him. I know not that I might not rightly say; If you need to have this duty demonstrated to you, so that there shall not be the least room for doubt in reference to it, if your love of him do not prompt you to the service, you had better remain away from the Lord's table; your interest in him is yet small; your gratitude to him is yet inadequate: your love of him is yet cold and inoperative. The communion service is one of the heart—of the deep affections of the heart—and yet men inquire whether they are *bound* to observe it; and if they doubt whether our Savior *demand* it of them, they will not render it. No, my friend, if it must be demanded of you before you will render it, you are not the one from whom it would be acceptable; you could not engage in it in such a manner, as to honor your Savior or benefit yourself. If you must see its obligation proved beyond the shadow of a doubt, before you will fulfil it, your feelings are not such as to enable you rightly to fulfil it. While I believe it to be a service instituted by Jesus and intended for our observance, I believe that a mind too curious in questioning these points, and slow in yielding obedience, is not in a suitable state to render this obedience.

My dear L. had you lost an intimate and beloved friend, one towards whom you had cause for deep gratitude, and he had left it as his dying request, that you should ever on the anniversary of his death, preserve a vacant chair at your table, and should speak of him to your children, as you were reminded of him, and his deeds of kindness and affection, would you refuse to do it? Would you require proof that such was his wish? You would be glad to know, indeed, that you were thus fulfilling his particular request, because this would add to the interest of the occasion. But would you insist upon being absolutely certain, ere you sought to fulfil it? Oh no; it would grate upon your feelings to enter into any careful investigation, you would have no patience with such inquiries. The slightest intimation of such a wish, would be sufficient for you; you would take delight in fulfilling it; and you would say, that any one who would hold back from such an act of affection and grateful remembrance, would thereby neglect the duties, and show himself destitute of the feelings of friendship.

Now we commemorate a friend, we seek to fulfil the dying request of more than a friend; for it was the same night on which he was betrayed, and but a few short hours before his crucifixion, that Jesus instituted the Supper; and yet many, who call themselves his friends and followers refuse to unite with us; they demand to know certainly whether they are required to do so; they have some doubts about it; therefore they will not render this mark of love and respect. What shall we say of them? Can all be right with them? Must there not be a lack of love, of gratitude, of reverence in their hearts? Is there not a lack of obedience? Though they do have their doubts, what is that to the question? The service is certainly an innocent one, even if it be not obligatory. It is one that must be beneficial, nay, grateful to our own hearts; one that must be acceptable to God, if it proceed from right feelings. O do not, then, any longer refuse to pay this service of affection; do not any longer neglect the last request of a dying friend, of one who labored and died for your good, of one whose benefits have descended in profusion upon you and your children; of one to whom you owe the blessings of the present and the hopes of the future. O do not any longer neglect so plain, so interesting a duty, lest it be doubted whether your affection be not cold, your gratitude dead, your faith uncertain and imperative.

Connected, in the public mind with baptism and the Lord's supper, is the duty of a religious profession. The duty of confessing Christ before men, is set forth with sufficient distinctness in the Scriptures. I deny not that we may confess Christ in other ways than by observing the rites of baptism and the Lord's Supper. We may doubtless, so live, and speak and act, that all will know we have been with Jesus and learnt of him. But the most simple, distinct, and modest way of professing our faith in him, and our purpose of obedience, is to observe these easy and simple rites. And if we really have this faith and have formed this purpose, shall we not almost certainly wish to fulfil all our Savior's requirements? If our feelings be right, will not the most natural course for us be, to conform to the venerable usages of the church, and to witness our confession in the same way in which the apostles, the martyrs, the reformers, the good men of all ages have gladly done; in that way which Jesus has instituted, and his most sincere and heavenly minded followers have hallowed, in that way, which, while it calls forth the tenderest sympathies, tends to excite and strengthen the best affections?

I do not apprehend, my friend, that you will be disposed to deny the truth of most that I have said in these letters. Let me, then, ask you once more, why you continue to neglect duties, which you must confess are binding upon you?

Yes, I know your answer; you would be willing to obey and honor your Savior, but you feel that you are unprepared. It may be so; but are you seeking to be prepared? If not, your answer does not cover the whole ground; the true answer would be, that you are not prepared and do not wish to be. Is it not so? examine your heart, and say, is it not so? Are you not indifferent as to this preparation? Why, then, not engage in it resolutely and earnestly?

This is a subject of great importance, my friend, and I wish you might give it serious and prayerful consideration. Inquire anxiously what is your duty in reference to it. Inquire whether it is not your incumbent duty to confess and commemorate your Savior. Inquire whether you ought not to do so without delay? Or if now unprepared, inquire what preparation you need, and diligently engage in making such a preparation of mind and heart. However innocent your omission may now be, it will come to be a sinful neglect, if you make no effort to remove its necessity. Remember the words of your Savior: 'Whosoever shall deny me before men, him will I also deny before my Father, which is in heaven.'

Affectionately yours, W. C.

BOOK AND PAMPHLET SOCIETY.

A LETTER FROM REV. MR. CONANT.

Geneva, Kane Co., Ill., Feb. 25, 1842.

Dear Sir,—In my own behalf and still more in behalf of the thousands in the West who will, I trust, be made wiser, happier and better, by the aid of your society, I wish, through your agency, to express the joy and gratitude we feel for the very liberal appropriation of books and tracts for the West, noticed in the Christian Register of the 5th of Feb.; especially for those furnished in answer to the call from this vicinity. There is in this portion of the country a great want of the books and tracts of our denomination. Thousands here have never seen a Unitarian publication and know nothing of our views except what they gather from the reports of those who are opposed to us. False impressions concerning our opinions prevail to a great extent; many believe that we reject Jesus Christ entirely, avoiding even the mention of his name in religious services and we are freely denounced by Preachers of other denominations as 'sanctified-infidels,' 'Demi-Deists,' &c. The people, nothwithstanding, are generally disposed to be liberal and examine for themslves; and the circulation of books and tracts will do much to correct these errors. It will do more than can possibly be done by the personal influence of the little handful of defenders of primitive Christianity, that are scattered over the *broad West.*

Your society may feel assured, that they are doing a good work and scattering the seed of divine truth in a fertile soil. The people of the West, as far as my observation extends, are emphatically a *reading people* and owing to circumstances which make it difficult to sustain the regular religious services enjoyed in more populous regions, multitudes depend mainly upon the printed page for instruction and edification. Many are destitute of the means of procuring books; many others know not where to apply for such as are suited to their wants, and unless supplied by the liberality, or through the agency of others, will remain destitute of the necessary means of religious improvement There is great need of Missionary effort in the West, of men well qualified for the work, who will identify themselves with the cause in which they labor, and resolve to live and die among the people, but the expense of sustaining missionaries, provided a sufficient number of the right stamp could be found to supply the want, would be far beyond the means, that could be procured for that purpose. This want of religious instruction must for a time be supplied by books and tracts.

These can be furnished and circulated at a comparatively trifling expense, and they will do much to enlighten the minds of the people, remove prejudice, and awaken an interest in religious things. If your society could be made fully acquainted with the good, that has been effected by the circulation of books and tracts, the deep interest, that has been awakened in the bosoms of many, who have had little or no other opportunity for acquaintance with our views of religion, you would feel amply repaid for your benevolent efforts.

As one, among a multitude of instances, I would mention an individual who had been unable to receive Christianity in any of the forms in which it had previously been presented, but who felt so deep an interest in the views, contained in the books and tracts which were furnished him, that he could hardly express the high estimate he formed of their value and importance. On returning a little book, which he had read with a high degree of interest, he said 'The owner of that book might consider himself a rich man.' I would have enriched him with the possession, but it was the only one I had of the kind and I retained it to gladden the hearts of others.

Our brethren of the 'Christian' denomination, who are already exerting a considerable influence in the West, will be active agents in the circulation of our publications, and by diffusing them among their own people, do much to prepare the way for a more intimate union of feeling and a more general and harmonious concert of action. They already feel the want of a better educated ministry, and the free circulation of our books among them will give them still more liberal and enlarged views on this subject, and prepare the way for the needed improvement. A few such books and tracts as are suited to the present wants of the preachers and people will be received with the deepest gratitude and do an almost incalculable amount of good. A liberal course of proceeding with regard to them will secure their hearty co-operation for the diffusion of our common faith and the differences, if there are any at present existing will soon entirely fade away. The means of doing good by the circulation of books in the West are various, the field is large and promising. Every volume, that is read, prepares the way for another, and widens the field, from which is to be gathered the harvests of eternal life and happiness. May the efforts of your Society be abundantly blessed, and success, the best reward of the virtuous, bring joy to the bosoms of those, whose beneficence has gladdened our hearts. With sentiments of esteem and gratitude, I am Dear Sir, truly yours, in the services and joys of the Gospel of Christ. Augustus H. Conant.

Geo. W. Bond, Esq., Secretary of Book and Pamphlet Society.

CONFESSION AND THE COMMUNION.

Messrs. Editors,—In your paper of 19th inst., your correspondent, W. C.; has replied to my questions in that of 12th inst., respecting the Communion, in the same kind and liberal manner which he has evinced in his letters; and he will receive my thanks for his explanation; which is very gratifying to me, so far as he admits that there are modes of Confession of Christ other than participation in the Communion, which will be acceptable to him, and disavowes the implication that 'profession of Christianity' is exclusively limited to that act. But he will pardon me for the remark that the difficulty I presented is not thus *entirely* solved; as this admission renders the number of real professors quite uncertain, and probably very extensive, and may make the propriety of remonstrances to Christians to manifest their faith in any particular mode, rather than in which they are accustomed to do it, very questionable; especially when the mode proposed is admitted to have no necessary, but only a conventional, connexion with the profession.

I have seen many earnest exhortations in the Register, and elsewhere, and heard many from the pulpit on the duty, the privilege, the effect, of participation in the Communion, and many serious regrets expressed that so large a portion of Christians abstain from it; they have generally assumed (and very truly) that the reluctance to this participation, it is their object to overcome, proceeds mainly from the supposition in the community that such a participation requires a more than ordinary degree of Christian faith and virtue, and exemption from the sins and frailties of humanity, and much of the argumentation usually employed is designed to show that such superiority of character is not necessary—that self-distrust is no bar to the Communion—and that sincere and contrite desires to obey the commands of Christ are a sufficient qualification. But unfortunately the impression in the public mind, that Confession and Communion are connected together'—that a person joining the Communion becomes a member of a Church of Christ, in some sense in which he was not so considered before—and even the very language in which the exhortations to this ordinance are made—implying the same views, irresistibly impress the mind of the intended Communicant, that the act in which he is about to join gives him a new Christian character, confers upon him new privileges, and imposes new obligations. He is confirmed in these impressions by the forms of admission to the ordinance, which necessarily imply an entrance into a new and distinct association; and the natural inference from all this is, that new responsibilities are incurred, demanding religious attainments not possest by ordinary Christians; and thus the argument that no such qualifications are requisite is counteracted and invalidated.

All recommendations therefore to Christians to join the ordinance of the Lord's Supper, on the ground that this is the only mode of confessing faith in Christ, obviously defeat their own object in regard to most of those whom they are intended to influence, who are fearful of placing themselves in a connexion which is declarative of higher ground than is allowed to those whom they have left, and assumes to claim credit for a faith, which is not ascribed—or only conjecturally ascribed to others whom they modestly believe to be as good Christians as themselves. But it is asked, is it not the plain injunction of our Lord that he should be confessed before men, and should not this overcome such timidity? I answer yes. if this is *the only* mode in which such confession can be made; but if it is admitted that there may be other methods of acknowledging belief in Christ equally acceptable to him—the humble Christian will prefer them, to that which seems to him so self-assuming and exclusive.

The whole error seems to me to arise from a confused idea of the meaning of 'Confession of Christ.' 'I believe that thou art the Christ, 'the Son of the living God.' This is the only confession that he, in his life-time, demanded; this was all that was required in the Primitive Church to entitle a person to all the privileges and ordinances of Christianity; this was sufficient to ensure the torture and death of martyrdom. No explanation was asked or given of this proposition; each Christian might receive it in the sense which seemed to him the true one; but in the progress of the corruption of the Church, when definition upon definition was accumulated upon this doctrine, it became necessary to divide the visible body of Christ into an outer and an inner Church—those who believed in him according to their own understanding of him, and those who believed according to the hair-splitting definitions of an Orthodox creed. We have cast away this creed-bondage, this despotic rule over thought and conscience—but we yet retain the constitution of the Church which sprang from it. While we allow that no other confession is necessary than that which Christ received to constitute a Christian, we yet call on those who always avow and never deny that proposition to make another profession the distinction of which we are unable to explain.

When therefore it is said that 'in the public mind Confession and Communion are connected together,' that confession only must be understood of some unexplained idea of Christ or Christian doctrine, for which I can perceive no injunction of his. The 'public,' in a Christian community, universally ascribe to the greatest part of their own number a belief

in Jesus as the Messiah; and every person who attends on the public services of Christianity, and appears to join in Christian worship *thereby* signifies his 'Confession of Christ' as fully and decidedly as by junction in the most guarded communion, or by the repetition of a creed as long as the Westminster Catechism. I go farther, and say that, without attendance on public worship, every person who, in common conversation, avows or implies a belief in the divine mission of Jesus makes all the confession which he requires. The exceptions to this belief, in a Christian country, are so few, that the rule is fair that every one shall be taken and deemed to be a confessor of Christianity, unless he expressly denies his belief in it, and the necessity for any peculiar confession—such as existed when heathenism was predominant and Christianity perilous, is not apparent.

The conclusion from this view is obvious and important. Divest the Communion of all ascriptions which render it exclusive and repelling! Let it no longer be considered the index of a peculiar profession of Christian faith—no longer guarded by forms as a distinct Church, within the great Church of Church—place it on the simple, original precept 'This do in remembrance of me!' and every affectionate heart penetrated with a sense of obligation to him and sympathy with his sufferings and death—unembarrassed with a sense of responsibility or ostentatious asumption—will press to the altar of his love, and gratefully receive the invigorating emblems of his body and blood, which will unite their spirits to his, in death and immortality.

J. P. B.

RECENT PUBLICATIONS.

Services at the Ordination of the Rev. J. I. T. Coolidge. Sermon by Rev. E. S. Gannett; Charge by Rev. George Putnam; Right Hand of Fellowship by C. A. Bartol; Address to the People, by Rev. George Ripley. Boston. B. H. Greene, 1842.

In common wtth all, who were present on the occasion, we are gratified to see the interesting services at the ordination of Mr. Coolidge given to the public in a permanent form. Of Mr. Gannett's sermon, we gave some account in our notice of the ordination some weeks since. It is on 'A Devoted Ministry,' and the following passage shows the spirit and power with which he has treated the subject.

The ministry was instituted, when Christ sent forth his Apostles 'into all the world,' to 'preach the gospel to every creature,'—to Jew and Gentile, Greek and Barbarian, bond and free. Its purpose has remained the same from that hour to this; to preach the gospel—the glad tidings, 'the gospel of the kingdom'—the tidings whose burthen is the reign of God in human souls. To extend this reign, to lay its foundations in conviction and affection, and to build it up in the strength and beauty of progressive excellence is the work which the ministry undertakes. Now say, ye whom I address; say, all to whom the question can be proposed; is not this a work which deserves and requires the utmost force and steadfastness of purpose? Consider the magnitude and value of the result contemplated. To make men willing subjects of the Divine government; to awaken in their hearts a filial piety; to redeem them from the bondage of sin, that they may enjoy 'the liberty of the children of God;' to unfold to them the character of the Heavenly Father, that they may be won to reverence and love; to spread before them the riches of His grace and the conditions of His mercy, that they may be humbled in grateful supplication; to expose the baseness and hideousness of sin, that they may shrink from its embrace as from the arms of pollution and ruin; to portray the loveliness of religion, that they may desire its companionship; to persuade them, in a word, to choose before and above all things, as the one thing and the only thing that should be sought without delay and at whatever cost, 'the righteousness which is of faith;' to enkindle this persuasion in men surrounded by the world, subject to passion, entangled by the flesh, enslaved to evil habit, this is the business of the ministry. Is it not enough to task one's powers and energies to the utmost? To save a soul from death—nay, to raise a soul from the grave of sin—is not this an undertaking to which a man needs to *devote* himself, his whole self? Not one soul alone is to be raised by the power which he shall exert as the minister of God, but many; for the world is a vast graveyard of buried souls. And long have they been under the dominion of moral death. 'Lord,' said the sister of Lazarus, 'he has been dead four days;' as if even the word of Jesus could not restore life where corruption had impressed its footprints. Yet here are men who have been dead these long years, and corruption has preyed upon their spiritual natures. When the disciple of the Lord Jesus comes to them, and in his name calls them forth to the light and life of heaven, must he not pour his whole soul into that command, before it can pierce the tomb of sense and wake the dead?

Observe also the variety of considerations from which a faithful minister will draw now these, now those arguments, by which to persuade men to forsake their sins and live to the glory of God. From heaven above, from hell beneath, from the world around will he collect the inducements which he will press upon the reason, the conscience, and the heart of them whom he seeks to bring to life eternal. Having himself gone to the throne of the Infinite Majesty, and communed with its glories in fervent prayer, he will so describe them that men may see how poor are what they call splendor and greatness on earth. Having wept in pity over the anguish of a remorseful bosom, and the yet more dreadful miseries of impenitence, he will depict them in colors to arrest the careless and startle the reckless. Having marked how religion may sweetly associate itself with the usual industry of life, how it may add new charms to the happiness of home and give fresh interest to the intercourse of society, he will labor to convince others that, while they should be religious, even if they must in consequence forsake houses, and brethren, and father and mother, and wife and children, and lands,' yet that they may be religious and retain all these possessions and get far more enjoyment than they have ever yet known from the relations which they sustain in life. To him nature will be an open book, as it was to his Master, from which he will borrow a thousand similitudes to illustrate Divine goodness and human duty. Providence will be a volume, on every page and in every line of which he will discover instruction that may be applied to those whom he seeks to redeem and benefit. The Bible will be his study and his theme, for there he reads the revelations of the Divine will, delivered by inspired messengers and authenticated by 'many infallible proofs.' While amidst all his thoughts and labors the image of Jesus will be prominent, the centre of his regards and the object on which he will endeavor to fasten the regards of his fellow men. His character will it be the constant aim of the Christian minister to reproduce in fainter, but in faithful lines upon the living canvass on which he spreads the colors of his own mind and heart. The cross on which the Divine Sufferer hung—a world's ransom, and the pledge of an infinite mercy—he will hold up before the admiring or the weeping gaze of them for whom that Sufferer died, and as his own soul is melted by the spectacle, he will implore them by the agonies and the mercies of Calvary to 'be reconciled to God.' But that he may use all this various instruction and persuasion, must he not be entirely occupied with his office? Must he not think much, and observe much, and study much, and labor much: and if he be faithful to his office, where will he find time or inclination for any thing but its sacred duties?'

The Charge, by Mr. Putnam, breathes a devout spirit, and is full of wise counsel, delivered in chaste, forcible and pithy sentences, as will appear from the following extracts.

'Yet I must warn you against over action. I do not know your temperament. Perhaps you are one of those who, in their passionate zeal for the Master's service, think to crowd the work of a life into a year, and, in disregard of reason and God's natural laws, break down in a race which God has not appointed, and under burdens which he did not lay on them. Shun this error. Do not imagine that the spiritual welfare of the whole world, or even of this city, depends on you. You are only charged with the work of one frail man, in one limited sphere of action. The rest lies with God and with other men and other instrumentalities. Do your own duty in your own province; do it diligently, calmly, and upon principle, and according to your strength, and God will take thought for the world.

Your province, first and specifically, lies here, in this pulpit and among this people. I do not say you must never do any thing elsewhere and for others; but here first and chiefly, and elsewhere incidentally. Spend your best strength here, at home. The field is the world, I know, but each laborer for his own little selected portion of it. If you have superabundant health and strength, you may do much abroad. But fill this place first, and fill it with the flower and fulness of your strength and life; and let me tell you, that whenever you become more known and eminent for what you do abroad, especially if it be extra-professional, as if you cared more for other people and other objects, from that moment you lose, and most deservedly, the confidence of this people, and you cannot be useful here. Whether it be ambition or philanthropy that leads you away, you will have mistaken your place at least, if not your profession. This is your province. Here put forth the energies of a man—here do the work of an evangelist.

You are appointed to be a preacher of the word—a preacher of righteousness. This I esteem the highest designation of the ministerial office. Devote the best powers God has bestowed on you, and the best, most earnest, and diligent cultivation of them to the pulpit. Not intellect only, and yet that to the utmost stretch of exertion. Let your sermons be written from the very topmost level of your intellectual capacities. Let them not come from the mere dregs and chips of a mind otherwise interested and exhausted; but be the best things, intellectually, that you do or can do. Yet not intellect only—that alone would freeze and starve the church; but intellect warmed by all tender affections and readiest sympathies—spiritualized by faith, sanctified by piety. There must be this combination. The whole inner man must preach, to preach Christ worthily. Strive continually to enlarge and exalt your conception of what a preacher and a sermon should and may be. Woe to you when you think you have attained and become satisfied! You must improve or you will degenerate. I do not say you must be a religious man for the purpose of being a good preacher. Your individual duty, happiness, and salvation are the only sufficient reasons for that. Be a good man, as a man, a responsible man, having an individual soul to be saved and bless, and then you will be fit to preach.

Be careful how you preach. Preach sincerely, in the honest convictions of a true man. You had better resign in a week if you cannot. Preach forcibly and earnestly, and yet mildly. Be plain, but not personal. Rebuke faithfully, but not bitterly, not sarcastically. Do not scold or be angry—you can never goad and drive men into the kingdom of heaven. It is true that men will bear a more direct appeal or rebuke from the pulpit, a hundredfold more, than any where else—but they will not bear insult and denunciation any where, and who are you to insist that they shall? They will bear as much as they ought to bear in that direction, from a fellow sinner. Preach gospel truth, and preach it in love; not so as to irritate, but so as to convert men from sin and establish them in good principles, to win them to Christ.'

We had marked a passage in Mr. Bartol's Right Hand of Fellowship and another in Mr. Ripley's Address to the Society, but regret that our limits will not permit their insertion.

For the Register and Observer.

Messrs. Editors,—I have of late observed several communications in the papers soliciting aid to the Book and Pamphlet Society in this city, and, believing the object a good one, am willing to subscribe to its aid, but do not know where to apply for that purpose. This I have reason to believe may be the case with many others. Many persons approve of the object, and would contribute cheerfully if waited upon, who will not take the trouble to go out of their way to look up a subscription paper. Hence, I cannot but think that if the persons having the subject in charge would make personal application to such individuals as in their judgment might be both able and willing to contribute, more would be effected in one week, than can be accomplished through the papers in a year.

Yours &c., P——

For the information of our Correspondent and others, we would state that Committees have been, or are soliciting subscriptions in eight of the Churches of the city, and this will also be done soon in the others. Mr. Alfred H. Sumner, corner of Washington and School Street, is Treasurer of the Book and Pamphlet Society, and will receive any subscriptions which persons in the city or country may be pleased to send in.

FAST DAY.

Thursday next is the day appointed for the Annual Fast. There never was a time when the people had more occasion to humble themselves before Almighty God, acknowledge their dependence, and seek his guidance and blessing upon themselves and their country. We trust that on Thursday next, our churches will present a different aspect from that which they commonly wear on that day, and that acknowledging and feeling that God's providence ruleth over the nations, the great mass of the people will unitedly supplicate, for themselves and their rulers, that increased measure of wisdom, virtue and piety which is so much needed.

TO READERS.

We would particularly request the attention of readers to the vivid description of the state and wants of the West in Rev. Mr. Conant's letter on tracts under the head of the Book and Pamphlet Society. By the communication in this paper signed P., the application for extra copies of our last paper containing the sketch of Rev. Mr. Taylor's Sermon, and other indications we perceive that the importance of a Tract Society begins to be understood and felt among us. We published several hundred extra copies of the sermon and letter; thinking, that *the view taken by seamen* of their own wants, *the great interest of the meeting* at the Bethel, and the advantage of a picture of the West, by *one who knows it so well* and has the *confidence* of the community, would render an extra number desirable.

TO CORRESPONDENTS.

Several Communications, 'C. B. P.'—'I. A.'—'A Subscriber,'—'R. P. R.'—'Amory Hall,' &c., have been received, and will appear in our next.

FRATERNITY OF CHURCHES.

The Annual Meeting of the Benevolent Fraternity of Churches will be held on the evening of Fast day. The meeting for business will be in the Berry Street Vestry at 1-2 past six. At 7 o'clock a sermon will be preached before the Fraternity in the Federal Street Church, by Rev. A. P. Peabody, of Portsmouth, N. H.

S. K. Lothrop, *Secr'y*

*** The Treasurer of the Massachusetts Evangelical Missionary Society, acknowledges the receipt of Twenty Dollars from the Ladies of the United Societies of Hampton Falls and Kensington, N. H., to constitute their Pastor, Rev. Jacob Caldwell, a Life Member of the Massachusetts Evangelical Missionary Society.

SUNDAY SCHOOL ANNIVERSARY.

The Twelfth Congregational Sunday School will celebrate its Fifteenth Anniversary at the Church in Chambers Street, (Rev. Mr. Barrett's,) on the afternoon of Fast Day,—services commencing at a quarter before 3 o'clock. Address by Rev. Chandler Robbins,—Prayer by Rev. Dr. Parkman,—Reading of Scripture by Rev. Mr. Barrett,—Anthem by the Choir,—Singing of Hymns by the children. All persons interested in Sabbath schools, and especially the past teachers of this school are invited to attend.

*** The Treasurer of the Boston Port Society, acknowledges the receipt of Twenty Dollars, from the Ladies of the Federal Street Congregational Society, to constitute the Rev. E. S. Gannett, a Life Member of the Boston Port Society.

Religious State of Switzerland—Canton of Geneva.—A foreign correspondent of the New York Observer gives some interesting statements respecting the religious condition of Switzerland. We will attempt to give a brief and condensed report of them.

The greatest contrast is to be found in the religious condition of the different Cantons. In a single day's travelling in that country you may witness the 'extreme of monkish despotism, and the progress of religious independence.' These Cantons though united politically, and through a kind of necessity, for the preservation of their independence of Foreign Governments, are, nevertheless almost wholly independent of each other, each maintaining its own sovereignty with great jealousy.

Religion and politics are so mixed up here, that a revolution in one is likely to affect greatly the condition of the other, as is the case at this time in Geneva. In this Canton an unexpected revolution took place in November last. The Government of Geneva was of a paternal character, and no-ways tyranical. The offices of State being occupied by the opulent families, at a small salary, the taxes were light. But a party called radicals, disliking their exclusion from office, under pretence of seeking more liberal laws, stirred up the shopkeepers, mechanics and strangers; and the militia when called on to defend the Government refused to obey, and thus an immediate and bloodless revolution was effected.

In the month of December a representative assembly were engaged in forming a new constitution for the Canton of Geneva. Though the radicals are a minority in the legislature, yet it is presumed that through fear of exciting popular commotions the deputies will establish liberal institutions. It is believed that religion will feel the effects of this revolution. Protestantism has for three centuries had control in Geneva, and has unquestionably been a principal foundation of its prosperity. Now every thing is afloat, and it is not at all improbable that the ancient capital of Protestantism may hereafter be ruled by Catholics. Several villages of Savoy, professing the Roman Catholic religion, have been united to the Canton of Geneva, within the last quarter of a century,—so that now *two fifths* of the population of the Cantonbs long to popery. And as many French and Italians, who are of the same faith, come every year to settle in Geneva, it would not be surprising if the country should be e'er long under the dominion of Catholics.

Canton of Aargau.—In this Canton a democratic revolution was effected in 1840. The Catholics have since compained of the oppressions of the ruling party. The Protestants, who number 90,000 refuse the free exercise of their religion to the Catholics whose number is 70,000. A new constitution having been adopted the Romanists refuse to submit to it, and resort to violence, being stirred up by the Catholic priests and monks. The Government felt compelled to repel force by force, and a battle ensued in which the Papists were overcome and dispersed. The grand council of Aargau encouraged by their success, and knowing the intrigues of the monks decided that all the convents of the Canton should be suppressed, and their property confiscated, and to some extent they have executed the order. Foreign powers, we are told, have interposed in the quarrel. What will be the result it is impossible to say.

Respecting other parts of Switzerland, we are told that the Protestant Cantons advance in liberty, but that in the Catholic Cantons the movement is retrograde. The Canton of Lucerne for example, has recently submitted its new constitution to the sanction and blessing of the Pope,—thus placing the State distinctly and publicly under the authority of the Church. In this Canton the education of the people is entirely entrusted to the priests.

Oxford University—Puseyism &c.—A trial of strength of the two religious parties in the Church of England, at Oxford University, has recently taken place. The occasion was, the arrangement for the election of a Professor of Poetry. The Puseyite candidate, Mr. Williams, withdrew before the election took place, having ascertained that the votes promised to Mr Garbett, the opposing candidate were 921, whilst those promised to himself amounted to only 623.

'Another Puseyite Scheme.'—This is the title of an article from the Oxford Chronicle, in which it is stated that a plan is in agitation to render the new Puseyite College at Perth, Scotland, subservient to the purposes of the friends of Puseyism, provided they do not succeed in gaining the ascendancy at Cambridge and Oxford.

The following is an extract from the article alluded to above.

'The scheme of Mr Gladstone, now pressed on the Primate, is to obtain an Act of Parliament in the next session, authorizing clergymen, ordained by the Bishops of the Episcopal Dissenters from the Established Church of Scotland, to hold preferment in the English Church. The tendency of this communion is notoriously in the direction of the new doctrine. Mr. Gladstone, one of Sir Robert Peel's colleagues, and the representative of the Pusey party in the Ministry, is now said to be the entire concoctor of the plan for giving Puseyism a triumph, by proposing the withdrawal of Mr. Garbett. The Right Hon. gentleman, no doubt, prefers an indirect to a direct support of his Oxford friends, to whom he looked for support in his contemplated attempt on the representation of the University.

OBITUARY.

Messrs. Editors,—On my return home from a recent journey I looked in vain in your paper for some sketch of a character so admirable as that of the late Mrs. Hannah Joy. From what motives of delicacy or respect to the dead, this duty to the survivor has been omitted, I know not. I think that a community in which she was so much known and beloved cannot suffer a name so dear to pass away in silence.

For the Register and Observer.

MRS. HANNAH JOY.

Mrs. Joy was a person of such immaculate innocence that she recommended the world in which she lived. That society to which we all conform, might well be proud to contain within it her gentle spirit. She was a lady in whom benevolence was the inspiration, and beneficence the expiration of every breath; a person who adorned the apartment in which she sat, with gentleness and piety; and that her presence was an honor and a beauty to any house and any company. She was a woman of a singularly pure and lovely nature, of the greatest holiness of mind, swift to find faults in herself, and the only person who was ever able to detect them; a person on whom sat by nature a certain beauty of behaviour which consecrated her in every company like the circle of light which painters draw around the heads of saints. She was a piece of pure kindness—the will to do good from the manifest propriety of it, and the impossibility of doing otherwise. Although rich, yet habitually modest in her own expense, she delighted from youth to age in constant acts of generosity performed to great numbers of persons, and proceeding to her last moment from the same glow of affection, which the frosts of age did not cool. Her extreme delicacy made it as graceful and honorable to accept from her a benefit as it is often ungrateful and odious. She had that more than royal grace of giving which confers an honor as well as a favor in every action. We are all the debtors of that soul which wears the weeds of our nature with dignity—and faith, and her behaviour was so charming that men of fine intellect and men of great energy of action might well pause respectfully before a woman so excellent in her mind; and such men did pay her in portion to their own force the homage of their deference.

Her errand in the world being to soothe grief, to feed the hungry, to clothe the poor, and to persuade the perverse, she confined herself to these offices, and never undertook the reform of mankind, but poured out the treasures of that excellent spirit which was in her, there where her birth had placed her, in the bosom of refined society, on those objects which always promptly appear to the love which searches for them. She was an astral lamp in the midst of the house shedding on a happy company a steady mild and social radiance.

Her politeness was native and was not kept for holidays and for strangers, but was as flowing toward every member of her family as to the most honored stranger. This gentle soul knowing that her will was love for all around her, used a prudence in speaking, an abstemiousness in expressing her own wishes in reference to the action of her children or friends, until she had drawn from them the expression of their own.

Her death was calm and noble as a sunset, but there was no elevation in it over the most unmarked hour of her long life. As much conscience, as much feeling of propriety raised every hour, as raised the last. Only perhaps she used a more cautious truth in her conversation, lest she should deceive herself or deceive others in the expression of her thoughts upon her approaching ascension.

GENERAL INTELLIGENCE.

From England.—The Unicorn from Halifax, arrived in our harbor on Sunday evening, 27th ult. She brought the passengers, &c., of the Steamship Columbia, which arrived at Halifax at 6 o'clock on the morning of Friday, 25. Having met with a succession of terrible gales from the Westward, by which she was disabled, the intermediate shaft being broken. From that time, during the last six days of the passage she proceeded only by means of sails.

The news from Europe is not very important. The treaty of Great Britain, with other nations, in regard to the Slave Trade, the Right of Search, &c. is the great subject of interest at present. It has not yet been signed by France.

The Columbia will return under sails, and will be repaired in England.

War—Mexico and Texas. Texas is, at length, invaded by Mexico. An army of about 15,000 has entered Texas at various points. The expedition was prepared with great secrecy. Already the towns of Goliad, St. Antonio, and Victoria, are in possession of the Mexicans. The greatest excitement prevails throughout Texas. The population are in arms. The excitement extends, indeed, to the United States, and there is reason to believe, from the report of a recent meeting on the subject at New Orleans, that the Texians will receive efficient support from that quarter.

New York School Funds.—A great excitement has been produced in New York by the efforts of the Catholics to obtain possession of the public school funds, to support their sectarian schools. A call for a public meeting on the subject was recently subscribed by upwards of 20,000 citizens. At this meeting resolutions were passed condemning the course pursued by the legislative committee.

The efficiency and equity of the present system were asserted by the meeting as follows:

Resolved, That we highly approve of our present system of public education, because it opens the doors of the schools to all the children of the community, whether rich or poor, the offspring of native citizens or of foreign birth; it places them all upon common American ground; these schools are not Episcopalian, Presbyterian, Baptist, Methodist, or Roman Catholic schools, but *Common Schools*, in which the child of the poorest man in the community, receives, without expense, an education which will fit him, so far as elementary education is required, to discharge, with credit, not only the ordinary duties of life, but those which appertain to the highest civil offices of our country.

The Christian Observer referring to this subject says:—

The unreasonable claims of Romanists for State funds, we trust, will be met with firmness and silenced. We wish not to abridge their liberties in the least. No other hardship is imposed on them in this matter, than that which is cheerfully borne by other citizens of every religious denomination. Their clamorous demand of public monies to sustain sectarian schools, have no precedent in the recent history of our country. No Episcopalian, or Baptist, or Methodist, or Presbyterian, thinks of preferring a like claim.

The Journal of Commerce informs us that the bill in effect abolishing the public School Society of New York city, passed the Assembly last week, by a vote of 65 to 16, two only of the city delegation voting against it. Nine of them voted for it, and three were absent.

Jefferson College Burnt.—The New Orleans Bee of 7th inst says:—'This splendid and costly building, erected by the munificence of the State, for the collegiate education of our population, was destroyed yesterday afternoon by fire.'

The Library contained 7000 volumes, and cost $8710. The total cost of the building and furniture, was stated in the last report of trustees to be $152,39813. The building was insured for $62,-000.

Colonization Meeting in Washington.—A meeting was held in Washington, on the evening of the 16th inst. to consult on measures for the promotion of the objects and interests of the colonies on the coast of Africa. Mr Gurley was the principal speaker. In the course of his remarks he said:—

'It had never been the intention nor the expectation of the founders and early friends of this society, permanently to sustain this enterprize without the pecuniary and every other proper aid of the states and of the nation; but only to commence, and *so far* to conduct it, as to make a fair experiment of the practicability of this scheme: and having made it, then to exhibit with confidence the result to the American people. This work he considered as now effectually accomplished—that the society had fully redeemed its pledge, that he stood ready to maintain the position that it *had* with unflinching confidence—and he thought the time had fully arrived, when a strong and bold appeal might and ought to be made, directly to the people of these States, as well as indirectly and efficiently to them through their National and State Legislatures.'

In reference to the condition of the colonies Mr Gurley said:—

'He wanted the African colonies to be placed on such a basis, that 'the consent' of emigrants from this country thither need not be urged, nor even asked; but that these colonies might assume so inviting an aspect, that colonists would be attracted to them spontaneously; and he believed the time had arrived, when, if this country would do its duty, emigrants would throng the shores of Africa from the United States, as readily and frequently, as European emigrants press into our country. These latter did not need to be bribed to remove from their trans-atlantic abodes to take up their residence here: they came voluntarily, from the powerful motive of 'bettering their condition.' The same feature, if we did our duty, would Africa present for the spontaneous return of her children now among us.

CONGRESS.

Our last account of the doings of Congress came down to March 12th. Since then but very little business, that has been in any degree promotive of the true interests of the country has been transacted. The great duties devolving on the legislative body of the nation, of providing a sound and uniform currency, an adequate protection of the industry and labor of the country, and the essential means of meeting the necessary civil expenses, and of putting the country in a state of defence against the not improbable aggressions of other nations,—all these, have been almost, if not entirely neglected, and the precious time of the nation wasted in personal contentions, or on matters of inferior moment.

We would not pretend to say, that the remote results of some of the discussions, may not prove of considerable importance; that the personalities, and violence almost daily witnessed in Congress may not be among the necessary evils arrising from our situation; a union of such discordant materials as constitute our nation; that it is not an ordeal through which we must, necessarily, at some time pass, when with all our prejudice and pride, and selfishness, we come to settle the conflicting interests and claims of the different sections of our great community. It is much to be regretted, however, that these exciting topics and questions, whose settlement requires coolness and a true spirit of conciliation, should engross the attention of Congress, now, when affairs of the greatest temporal interest demand the calm, prompt and energetic exercise of all their best wisdom and activity. Among the exciting topics alluded to above was one brought before the House, by Mr Giddings of Ohio. That it was expedient or discreet for Mr. G. to introduce the resolutions to which we refer, we will not pretend; but that they contained undeniable truths and that he had a right to do it without being censured and denounced by his fellow-members, no one can reasonably pretend. The following abstract of the resolutions introduced by him, is given in the Worcester Ægis.

That slavery being an infringement of the natural rights of man, can only exist by force or positive municipal law; that the States reserved to themselves the power over slavery when they formed the Constitution; that when a ship leaves the territory of a State, the laws of that State cease to operate upon it, and it is under the jurisdiction of the United States; that this was the case with the brig Creole; that the persons on board thereof, in obtaining their natural rights, violated no law of the United States, and incurred no legal penalty; that all attempts to outlaw said persons are unwarranted by the Constitution and Laws of the United States, and incompatible with our national honor; and that all attempts to exercise national influence in favor of the coast slave trade are unauthorized by the Constitution.

On motion of Mr Welles, colleague of Mr. Giddings a large majority of the House passed a vote of censure upon Mr. Giddings for having presented these resolutions.

Mr Giddings has, in consequence of this vote of censure, resigned his seat in Congress, and will appear to his constituents for support against this outrage on their rights.

In regard to the great question of a protection of our national industry, it is gratifying to perceive, that right sentiments are entertained on this point by the President. The following is a quotation from a recent Message to Congress:—

"From present indications, it is hardly doubtful that Congress will find it necessary to lay additional duties on imports, in order to meet the current expenses of the Government. In the exercise of a sound discrimination, having reference to revenue, but at the same time necessarily affording incidental protection to manufacturing industry, it seems equally probable that duties on some articles of importation will have to be advanced above 20 per cent. In performing this important work of revising the tariff of duties, which in this present emergency would seem to be indispensable, I cannot too strongly recommend the cultivation of a spirit of mutual harmony and concession, to which the Government itself owes its origin, and without the continued exercise of which jarring and discord would universally prevail."

On the subject of protection, we intended to have given some extracts from speeches in Congress. We propose to do it next week, and to add on the same subject, an admirable letter of Gov. Davis, to Gen. Tallmadge.

MARRIAGES.

In this city, on Sunday evening, at the Brattle square Church, by Rev. Mr. Lathrop, Mr. Enoch Plummer to Miss Lydia Gil Patrick.

At Jamaica Plain, by Rev. Dr. Gray, Mr. Thomas Glover, to Miss Betsia F. Thompson.

At Dorchester, 21st inst., O. W. Pollitz Esq. of New York, to Miss Mary Margaret, daughter of Rev. Dr. Codman.

At Portsmouth, N. H., by Rev. Mr. Peabody, J. Henderson Haven Esq., of Quincy, Ill. to Miss Elizabeth S. Cushman, daughter of Hon. Samuel Cushman.

In Keene, 23d inst., by Rev Mr. Livermore, Mr. Charles K. Colony to Miss Lucy H. Stearns, both of that town. Mr. Amos Adams, of Surry, to Mrs. Theodosia Barney, of Washington.

At Nantucket, 20th inst., Mr. William H. Winslow of N. to Miss Ann Collins of Boston.

At Worcester, Mr. George Howe, conductor on the Boston and Worcester Railroad, to Miss Harriet, daughter of Levi Howe.

In Northboro' by Rev. Mr. Allen, Mr. Levi Lincoln 2d, of Leominster, to Miss Susan A Newton, of Northboro'.

At Heath, March 2d, Mr. L. M. Ward to Miss Nancy, daughter of Hon. Ephraim Hastings.

DEATHS.

In this city, on Saturday last, Mrs. Maria A. P. Greele, wife of Samuel Greele, Esq., and only surviver of the children of the late Robert Treat Paine, 58.

27th inst., of consumption, Edward V. R. Crehore, Attorney at Law, late of the city of New York, 25 years, son of William Crehore of this city.

Mrs. Susan Gore, wife of Mr. Lewis T. Stoddard, 32.

29th inst. Mrs. Nancy Jans, wife of Mr. William Hancock, 24.

25th inst. of scarlet fever, Sarah Josephine, youdgest daughter of Joseph and Elizabeth Whitney, 5 years.

In Salem, 24th inst. Mrs. Rebecca, widow of the late Peter Lander, Esq. 97.

At Dorchester, 23d inst. Mr. Nathaniel Jordan, 73, and 17th inst. Mrs. Hannah Jordan, his wife, 75.

At Dorchester, on Sunday evening, 13th inst. after a lingering and distressing sickness of nearly five years, Mr. John Foster, 53. Mrs. Sarah Baber, 43, widow of the late Dana Baker.

At Watertown Arsenal, on Sunday, 27th inst., Maj. Mann Page Lomax, of the United States Ordinance Corps, 55, a native of Virginia.

At Beverly, March 24, Mr. Joshua Lovett, Jr., Deacon of the First Church, 59.

In Sherburne, suddenly, Feb. 23d, Mr. Luther Leland, 55.

WARE'S INQUIRY CONCERNING RELIGION.—An Inquiry into the foundation, Evidences, and truths of Religion, by Henry Ware D. D. late Hollis Professor of Divinity in Harvard College, 2 vols 12mo. This day published by J. MUNROE & CO. 134 Washington st. a2

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[From R. G. Parker, Author of "Progressive Exercises in English Composition," "Grammar," &c.]

Boston, June 21, 1841.

Messrs. Tappan & Dennet.

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RICHARD G. PARKER.

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Townsend, March 12, 1842. 4w m 26

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POETRY.

For the Register and Observer.

'REPENT, FOR THE KINGDOM OF HEAVEN IS AT HAND.'

By all that makes thy home
An Eden spot amid the waste of earth,
By its low music, heard where'er ye roam,
And by thy hopes that claim celestial birth—

By the dread midnight hour
Whose solemn silence yielded unto prayer,
And by the grief that wrung with fearful power
The heart that sin could touch not with despair—

By all that love in death
Robing the fearful cross with hallowed light,
By the sweet prayer upon the parting breath,
By all the hopes which cling to Calvary's height—

Turn thy repentant heart
In lowly worship to thy Maker's throne;
Fear him and bid all other fears depart,
Love him, and he will claim thee for his own!

Pray that the dove of peace
May fold his pinions on thy weary breast,
And when thine earthly wanderings all shall cease,
Prepare to enter on thy perfect rest.

Boston, Mass. IONE.

THOU ART GONE.

Lines written upon supposing a mother to be meditating over the body of her child that died of a scarlet fever, March 1, 1842.

To sleep thou art gone, my dear little one!
May thy rest be as sweet as my love;
Thy pains are all banished, thy labor is done,
'Thou art gone' to thy Savior above.

To rest thou art gone, thy cries are all still,
And life's last pulsation is o'er,
No frost shall now blight thee, no damp shall now chill,
No cloud on thy heaven shall lower.

To sleep thou art gone, when the angels attend,
And sweet hallelujahs proclaim
To our Father above, with Jesus our friend,
Thou art now at rest in his name.

To sleep thou art gone, should thy mother repine?
When thy father hath called thee away?
Should she grieve? O, no, but thy spirit resign
And the will of his father obey.

* * * * *

To sleep I must go, as my darling has gone,
Soon the thread of my life will be riven,
God's will must be done, his kingdom must come,
I shall meet with my baby in heaven.

W.

MISCELLANEOUS.

(From the Boston evening Gazette.)

THE STORY OF BARDOISE AND ITS PEOPLE.

BY A. CARTER.

An Allegory, read to a Sunday School.

In the year 1829, my health requiring a change of clime, and domestic and business cares presenting no obstacles, I made a voyage to the Society and the Sandwich Islands, and to the North-West coast. Of the places visited no one interested me more than the unpretending Island of Bardoise, in the western Pacific. There was nothing specially delightful in its location, nor in its climate. Nor was its scenery remarkable for beauty, or grandeur. But the history of its people interested me deeply. Among its population was a venerable and patriarchal old gentleman, distinguished for his activity in works of benevolence. He was a man of extensive and accurate observation, social in his feelings, and courteous to strangers. When our vessel first touched at the landing, he stood near by leaning upon his staff. He had been watching our approach with benevolent curiosity, hoping that a new occasion for hospitality should present itself. Time had grizzled his locks and furrowed his features, but had not bowed his frame, or shaken the firmness of his step. His general appearance arrested my attention, and his benevolent countenance seemed to invite me to him as to a friend. I soon made his acquaintance, and during my sojourn upon the Island was several times his guest. He possessed rare tact at story-telling, and found delight in narrating the traditions and history of the Island. During the few days which I spent in his neighborhood, he gave me a pretty full account of the affairs of the Island. His feelings were lively and excitable, and so freely did they mingle in with the story he was telling, that he for the time seemed to live in the scenes he was describing. I can not give you the story in his words, nor give you an idea of the interest which his manner added to it. As he told of some grievous wrong occasionally, he would clench his fist, knit his brow, and indignantly stamp upon the floor—when perhaps some thought like this, 'vengeance is mine I will repay,' would cross his mind—and he would smile at his violence, resume his wonted mildness, and proceed with his narrative.

His story was in substance as follows:

Many years since a married couple were placed upon this Island. Their descendants peopled it and formed several villages. A friend had caused the Island to be fitted up for their reception, and furnished them from time to time with food and with materials for raiment. These gifts were so secretly bestowed that no one knew from whom they came. Some supposed that they came from the sun or moon, others that they were left upon the Island by accident. The greater part thought it unreasonable to suppose that such fit articles of food and raiment were left there by chance. If they had been prepared by chance, the food might have been poisonous—and would have been far more likely to fall into the Pacific than upon this little Island of Bardoise. It did not seem that such appropriate presents could be prepared and bestowed except by some generous and intelligent person, but still as they had never seen the person, they concluded that the sun and moon possessed intelligence and generosity, and that the gifts had been bestowed by them. They looked up to the sun and moon as protectors and benefactors therefore, and expressed to them their emotions of gratitude. The accidentalists—those who referred all to accident—were disposed to ridicule those who gave thanks to the planets. But the planetists knew and felt that thanks were due for the gifts so constantly bestowed upon them. The differences of opinion between the accidentalists and planetists generated bitter feeling and ill will, and often involved them in quarrels. The Islanders too were frequently unable to agree in distributing the presents which Zehorah (for this was their friend's name) had sent. Some of them would grasp more than their share, and more than they needed of the food and the raiment, and would be prodigal, and wasteful, while others were hungering, or perhaps freezing from want. Zehorah bestowed the presents with the wish to make all the dwellers upon the Island happy, and was grieved to know how much passion was often excited in dividing his gifts, and how much pain was suffered in consequence, which might be avoided. The Islanders seemed to care but little for the comfort of each other. Each seemed to struggle only for himself.—Those who succeeded in obtaining an undue proportion of the gifts, often brought pain and disease upon themselves by using them in immoderate quantities. But the greatest of all the evils which existed among the people of Bardoise, and that which seemed most to embitter life, was the hatred towards each other which had taken root in their minds. When hatred, disputation, oppression, excess and consequent disease had spread to such extent as to render the existence of the Islanders unhappy, and Zehorah saw that his gifts had been so abused as to occasion suffering rather than enjoyment, he caused the Island to be overflowed, and destroyed nearly all its people. From this watery destruction one family and only one escaped. On account of their purity and excellence of character they were forewarned of the impending judgment, and informed of a way of escape. The descendents of this worthy family peopled the Island anew. Ere long, however, the same sins sprang up among *them* which had prevailed among their ancestors, and with the same unhappy effects. At length Zehorah sent his son to one of the villages of the Island, bearing a letter to its people. In the letter he told them that he was the friend who had fitted up the Island for their abode, and who had provided for their wants. He told them that in preparing the place, and furnishing needful supplies, he had designed to make their lives pass pleasantly, but that they had not used the gifts as he intended, and that *that* was the reason they had not been made happy by them. The old gentleman said that the letter was long, and contained a great deal of excellent and friendly advice. It was Zehorah's purpose that the contents of the letter should be widely made known. His son told the people of the village to which he was sent that his sojourn among them must be short, and he should be unable to visit the other villages; but he wished those who heard him to make its contents known in every village, and to every person upon the Island. He should remain with them a short time, and meanwhile would explain the letter to them. Zehorah, his father, was a valuable friend to to them, and it would be wise for them to give strict heed to his advice. He said that it might be difficult for him in words to explain the letter in some respects so that they would clearly understand it, and accordingly it was his father's purpose (and in this purpose he and his father were one) that he should show them in his actions what it meant. The Islanders soon found that the letter sharply rebuked their greedy, selfish, and quarrelsome conduct. A part of them were indignant that such a letter should be sent. Others pondered the subject—found that the rebuke was meritted, and resolved to behave better, and obtain the rewards promised by the letter to those who should do right. Some, as I said, were indignant. To such a pitch did their indignation rise that they refused to hear the letter read, refused to listen to its kind advice, and at length offered insult to the messenger who had brought it. Zehorah had told his son that such might be his reception, but instructed him to persevere. He did persevere. He went into all parts of the village reading and explaining the letter, and every where exhibiting in his own character such kindness of disposition and courtesy of manner, as by the letter were enjoined upon the Islanders. The opposition to him grew bitter, and he knew it. They were laying plans to take his life, and this too he seasonably discovered; but still he remembered Zehorah had said persevere, and he proceeded with unfaltering resolution. But when the appointed time to carry into effect their wicked plan at length arrived, he almost doubted whether his father could have purposed that he should meet death at their hands, and especially in such a cruel and disgraceful manner as their anger might dictate. He consulted his father for counsel, and besought that he might leave Bardoise and escape the cruel violence which he so clearly foresaw—so deeply dreaded. But finding such not to be his father's choice, and for the joys set before him, he remained performing his benevolent ministrations to the Islanders till in an evil hour he was arrested in his career, their wicked purposes were consummated, and his frightful anticipations realized. He was put to death. It was a death by torture. It was inflicted in public, and while he bore its pains, he heard from the lips of those whom he had striven to benefit, expressions of triumph at his death, and of insult.

Having anticipated that such might be the issue of his mission, he had early after his arrival at Bardoise appointed a few from among his friends whom he desired should give patient heed to his explanations of the letter, and qualify themselves to explain it when he should be gone from their sight. When the old man spoke of this event, his fortitude and manly bearing gave way, and he wiped a tear from his wrinkled cheek. Years and years, he resumed, passed by. A succession of men had spent their lives in explaining the letter, but even to this day, said he, not more than one third of the people of the Island know any thing about it. To some towns and villages it has never been carried. And there are very few in the places where it is explained, who strictly follow its directions. With surprise I inquired what he thought was the reason they did not more generally and fully follow its directions. He said there were several reasons,—one was—the letter required them to act widely different from former habits—to put away contention, and injustice, and treat each other with kindness. Another was that those who explained it disagreed with each other, and did not always follow its directions themselves. But the chief reason, said he, is that a very large proportion of those whose calling it is to explain the letter, give it such interpretations that the Islanders cannot believe that Zehorah sent it. Why, said he, they teach that it is written in the letter by Zehorah himself, that this Island is a mean and filthy home; and that he intended we should partake in sorrow of the gifts which he from time to time bestows on us; and yet that he requires us to be grateful to him for preparing the Island for us and for the presents. Our people all see and know, said the old man, that the fields and streams of Bardoise are beautiful, that its air is sweet, and that the presents, as most of us use them, are a great blessing. Still those who explain the letter tell us that Zehorah is greatly offended with those who admire the beauties of the Isle, and who aim to enjoy his gifts. Copies of the letter, however, said he, are now more numerous, and on this point it is better understood than formerly. But in explaining it other errors as great, and as injurious have been made. For instance, it is said that Zehorah is strict in his rules, and at one time determined to destroy all who broke them—in fact that he determined to destroy the whole population of the Island because at the suggestion of his wife the first man whom he placed upon it disobeyed. This, observed the old man, is so manifestly cruel, and unjust, that but few can believe Zehorah ever entertained such a purpose; and those few believe it, not because it agrees with what they know of him, but because it is told to them by those who explain the letter, and ought to know. But do those who explain the letter, I inquired, conceive that Zehorah still entertains that purpose? The old gentleman replied that they do not. Their instructions on this point, said he, are not clear. I can hardly see through them, and often doubt whether they can themselves. Their explanations are somewhat like this. According to the rules established by Zehorah, all the Islanders merited destruction for their ancestors' disobedience, but as his son was so mal-treated on the Island, he has endured as much pain as all of them deserved, and though it was a rule that no offence should go unpunished, Zehorah was willing to consider what his son had suffered a substitute for the punishment due to them—and to pardon all who would give heed to the letter, and pay respect to the memory of his son. Most of those who felt an interest in the letter professed to be satisfied with the explanation. There were some, however, whom it did not satisfy. From the known goodness and benevolence of Zehorah, they could readily believe that he would grant pardon to those who sought it, and who yielded obedience to his rules, and paid suitable respect to his son; but they could not believe that the cruel sufferings endured by his son had been the procuring cause of pardon, or been accepted as a satisfaction for their disobedience. The old gentleman said that he and many others regarded this as an imputation of injustice to Zehorah. And they could not believe that he for whose character they entertained unqualified respect, would reprove injustice in them and still practice it himself.

In living upon the Island there were some pains, and troubles, and disappointments which were unavoidable. Zehorah had made known to those who dwelt there, that if they honestly endeavored to understand and obey his counsels as they had been made known in the letter, and explained by his son, he would shortly furnish them with a home more delightful than Bardoise, and where troubles might cease. But if they persisted in their selfish and contentious courses he should remove them to an abode whose wretchedness far exceeded their experience and conceptions of evil. On every account it seemed desirable that they should understand, and render a full obedience to the letter in order to increase the joys of life while they continued upon the Island, and also to secure themselves that better home of which the letter spoke. It was a matter of deep rejoicing with the old gentleman that the Islanders were beginning to look upon Zehorah and his commands in their true light, and to understand and feel that in his dealings with them he was controlled by enlightened and tender parental feelings. And said he, there is a most signal proof of this tender solicitude manifest in these latter days in the fact that he has caused to be established upon our Island associations to explain to the young the contents of his letter. At the time of my visit these associations for the young had just been formed, but the old gentleman's benevolent heart eagerly looked to them for decided and important beneficial results. The people of the Island had newly discovered that the contents of the letter might be made intelligible, and interesting to children, and that under the influence and advantages of these associations they would grow up with brighter prospects of peace and happiness than they had ever before enjoyed.

The old gentleman was sanguine in his hopes, but remarked that he and many of his friends and co-workers begun to see the blest effects of these associations neutralized, and partially destroyed by inattention on the part of the children, and by their quitting attendance too early in life. I re-visited Bardoise in the year 1840, and found this venerable friend still living, though too infirm to leave his house. On visiting his house I was received by a middle aged lady, who as I learned was his daughter—and named Elizabeth. As I was conducted to his room I first espied him through the crack of the door, which stood ajar. He was sitting by a small table near a cheerful fire which Elizabeth had just replenished, and with 'spectacles on nose' was intently reading over the same copy of Zehorah's letter which I had seen there eleven years before. His hearing was impaired and he had not noticed my approach. I paused before entering his apartment and looked at my aged friend and the letter which he held in his trembling hands. Time had changed its color and use had worn it; but as he afterwards pleasantly remarked he kept the old scroll for association's sake, and Elizabeth had a way of mending it with black thread—taking her stitches just where the letters were, which never blurred the reading or made it illegible to his aged eyes. He gave me a most cordial greeting and proffered every hospitality. When the conversation turned upon the associations for the instruction of the young in regard to the letter of Zehorah, the old man's eye beamed with joy, and for the moment he forgot his infirmity. The decay of bodily vigor had not impaired his mind. When an agreeable topic was in mind he would begin to speak with all the spirit and gesticulation of his youth, till his rheumatic joints admonished him of his true condition, and checked his active movements. He said that Bardoise had realized from the associations for the young of which he had so often spoken, more advantage than any one had anticipated, and that by their means admiration and gratitude for the benevolence of Zehorah, and cheerful obedience to his wishes had constantly and rapidly increased.

THE BOOT BLACK AND THE COLLEGE PRESIDENT.

Two Scenes from Real Life.—Some score of years since, the President of a well known College in Kentucky was one morning, while sitting in his study, astonished by the entrance of a singular visitor.

The visitor was a boy of some seventeen years, rough and uncouth in his appearance; dressed in course homespun, with thick clumsy shoes on his feet, an old tattered felt hat on his head, surmounting a mass of uncombed hair, which relieved swarthy and sun-burnt features, marked by eyes quick and sparkling, but vacant and inexpressive from want of education. The whole appearance of the youth was that of an untaught—uncultivated plough boy.

The President, an affable and venerable man, inquired into the business of the person who stood before him.

'If you please, sir, said the ploughboy, with all the hesitancy of an uneducated rustic, 'If you please, sir, I'd like to get some larnin.

I heard you had a college in these parts, and I thought if I would work a spell for you, you would help me now and then in getting an education.'

'Well, my young friend,' replied the President, 'I scarcely can see any way in which you might be useful to us. Your request is somewhat singular——'

'Why, I can bring water, cut wood, or black your boots,' interrupted the boy, his eyes brightening in his earnestness. 'I want to get an education—I want to make something of myself. I dont keer how hard I work, only so as to get an education. I want——'

He paused at a loss for words to express his ideas. But there was a language in his manner, in the tone in which the words were spoken, that appealed at once to the President's feelings.

He determined to try the sincerity of the youth.

'I am afraid my young man, that I can do nothing for you. I would like to assist you, but I see no way in which you can be useful to us at present.

The President resumed his book. In a moment he glanced at the ploughboy, who, silent and mute, stood holding the handle of the door.—He fingered his rough hat confusedly with one hand—his eyes were downcast, and his upper lip quivered and trembled as though he were endeavoring to repress strong and sudden feelings of intense disappointment. The effort was but half successful. A tear emerging from the downcast eyelid, rolled over the sunburnt cheek, and with a quick, nervous action, the ploughboy raised his toil-hardened hand and brushed away the sign of regret.

He made a well meant, but awkward mark of obeisance, and opened the door, had one foot across the threshhold, when the President called him back.

The ploughboy was in a few moments hired as man-of-all-work, and boot black to the —— College.

* * * *

The next scene which we give the reader was in a new and magnificent church, rich with the beauties of architecture, and thronged by an immense crowd, who listened in death-like stillness to the burning eloquence of the minister of Heaven who delivered the mission of his Master from the altar.

The speaker was a man in the full glow of middle age, of striking and impressive appearance,—piercing intellectual eye, and high forehead.

Every eye is fixed on him—every lip is hushed, and every ear, with nervous intensity, drinks in the eloquent teachings of the orator.

Who in all that throng would recognise in the famed—the learned—the eloquent President of —— College, Pennsylvania, the humble boot black of —— College in Kentucky?

A WOMAN'S TONGUE.

An extraordinary case of slander was lately determined in the Supreme Court of Ohio, which illustrates the necessity of women holding their tongues, and that iron rule of the law, which makes the husband responsible in damages for the slanderous expressions of his wife. About three years ago Mrs. Copeland charged Mrs. White with stealing her 'geranium pot,' and published the words to several persons. Mr. White and wife commenced an action against Mr. C. and wife in an inferior court, and obtained a verdict for one thousand dollars—the defendant's counsel moved upon a bill of exceptions, alleging that no slander would lay in the words, because the geranium was in the nature of a tree, and the taking of a tree was only a trespass, and not a felony. The cause was sent down again—was tried, and the counsel for the plaintiff waived the tree and went for the pot. The jury on the second trial were incensed at the quibble, and gave a vindictive verdict—$3000 damages and costs!—it being proved to them that he received $10,000 by his wife on his marriage. The defendant, by his counsel, moved for a new trial on the ground of excessive damages, and a rule granted, on payment of the plaintiff's whole costs, which amounted to over one thousand dollars. The cause was again tried, and by an untoward fatality, which his eminent counsel could not control, although every effort was made in his behalf, the jury returned a verdict of three thousand five hundred dollars damages, and costs. By this time the defendant was heartily sick of the law, and not willing to agree with his adversary, determined to avoid the payment of the judgment, by transferring his property to his brother-in-law. The powerful fangs of a bill of discovery drew out the fact of the transfer, and the perjury of the defendant's answer put this affair in a new, but more fearful light. When the truth flashed on his mind that ruin was fast gathering around him, he had a conference with the plaintiff, and settled their difficulties by paying him the verdict and costs, $7,529 31, besides the fees of his own counsel. This is certainly a terrible lesson for slanderous women, and although this rule appears severe, yet we hear of its prevalence in our own courts almost every day. It must certainly be a grievous case to a good man to suffer the perils and penalties of the law for his wife's depravity, and we see how a few bitter words can destroy and drive happiness and peace from the domestic circle forever. 'Woman, put a guard upon thy mouth.'

GOING TO CHURCH.

Farmers A. B. and C. can go to the village, three miles off, every week, and sometimes several times a week, on business; but when Sunday comes—it is so far to the village (the meeting house is in it) and the weather or travelling are so bad, that they cannot possibly go so far on that day. We want a little information on this subject. Suppose they try to harness up and go to the village to meeting next Sunday; after that, we want them to tell us how many miles further it is to go there to meeting, than it is to go there to market? We are very curious to learn something about this mystery.—*Gospel Banner.*

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mh 12

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Christ Crucified—a Sermon, preached at the Installation of his son, in Wayland, Mass. Dec. 29, 1841, by Rev. Wm. Allen, D. D. Published by request of the Society—published this day by
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ON TUESDAY, March 1st, will be published the Monthly Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett—Contents.
The Vision of Ezekiel explained and applied; the Doctrine of Accountability; Riches, a Sermon, by Rev. Geo. F. Simmons; Dewey's Discourses on Human Life; To my Wife, on her fiftieth birth-day; Sayings and Doings at Home, from letters to an absent daughter; Lunt's Christian Psalter:; Notices of Books; Intelligence, &c. &c. Published monthly by
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Cambridge, Feb. 26. tf feb 26

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[From Professor Stuart.]

The undersigned has often had occasion to consult Neander's History of the Primitive Church, and is somewhat familiar with the contents and character of the book. Like most of Neander's productions, it exhibits evidence of much study and reflection. The facts stated are such as can for the most part be depended on; the spirit of the work is gentle and kind. It cannot be reasonably doubted that the author felt a deep interest in his subject, nor that the tendency of the work in the main is evangelical. With some of his opinions in respect to the *authorship* of a part of the New Testament books, I cannot agree; nor am I persuaded that his acquaintance with sacred literature and criticism will well compare with his knowledge of ecclesiastical history and usages. Still, the book is replete with important information, and may be read with great profit by such as wish to push their inquiries as far as may be into the ecclesiastical history of early times. The price of it puts it within the reach of many who can profit by it.
M. STUART.
Theological Seminary, Andover, Jan. 17, 1842.
The above work is for sale by TAPPAN & DENNET 114 Washington street. jan 24

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VALUABLE REGISTER FOR 1842. JAMES LORING, 132 Washington st. has just published the Massachusetts Register for 1842, containing the Bankrupt Law, the New Tariff of U. S. with the Tariff Law of 1841, the State Legislature, the 27th Congress, the Army and Navy Officers, Consuls, Militia Officers, City Officers of Boston, Salem & Lowell, Ministers, Colleges, Charitable Societies, Banks & Insurance Companies, Post Masters, Justices, Lawyers, Census of U. S. and of Towns in Mass. and a list of Members of the Mass. Medical Society, &c. &c.

COPARTNERSHIP NOTICE.—The Copartnership heretofore existing between the subscribers under the firm of JAMES MUNROE & CO, Booksellers and Publishers, is this day dissolved, by mutual consent. All persons having accounts with said firm may settle the same at Bookstore No 134 Washington street. JAMES MUNROE, Jr.
Boston, Jan. 1, 1842. GEORGE NICHOLS.

THE Subscribers have this day formed a Copartnership as Booksellers and Publishers, under the firm of JAMES MUNROE & CO, and will continue the business at the stand heretofore occupied by the late firm of James Munroe & Co, 131 Washington st.
JAMES MUNROE, Jr.
WM. H. DENNET.
Boston, Jan. 1, 1842. j22

A COMPLETE SYSTEM OF FAMILY REGISTRATION. Part First—containing charts, forms and directions for registering, on a new and simple plan, the birth, marriage, and death of the several members of the family, and for ascertaining and exhibiting at once their connections, relative situation, heirs at law, ancestors, descendants, and generation. Part Second—containing forms and suggestions for registering other particulars; proper or useful to be retained in remembrance, relative to every member of any family, from which a particular biography or history of any individual or family may be easily complied. By Lemuel Shattuck. Just published and for sale by TICKNOR' Agent. jan 22

HISTORICAL TALES FOR YOUTH.—By Nathaniel Hawthorne, author of 'Twice Told Tales,' 3 vols. with Engravings, but each sold repeatedly.
1st.